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Epistemology, Wisdom, and Social Transformation: Strategies at the Forefront of the Contemplative Movement in Higher Education

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EPISTEMOLOGY, WISDOM, AND SOCIAL TRANSFORMATION: STRATEGIES AT THE FOREFRONT OF THE CONTEMPLATIVE MOVEMENT IN HIGHER EDUCATION

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DISSERTATION ABSTRACT

Epistemology, Wisdom, and Social Transformation: Strategies at the Forefront of the Contemplative Movement in Higher Education

American society is currently experiencing a surging interest in contemplative practices. The secularization and professionalization of contemplative practices can be seen in the adoption of mindfulness-based approaches in sectors as wide-ranging as technology, nonprofit, and higher education. Amongst all these fields, institutions of higher education play a unique role within the contemplative movement in that the academy lays claim to the powerful social roles of producing and disseminating knowledge and, subsequently, of shaping societal values and behaviors.

In conducting this qualitative study, the researcher analyzed 1) what the academics in the contemplative movement expressed through their speech regarding the activities that forward their work within the context of an epistemological shift in the academy; 2) the extent to which these academics articulated a connection between activities aimed toward the epistemological shift within the academy, the cultivation of wisdom, and activities directed toward social transformation; 3) which methods contemplative scholars, scientists, and administrators employ through curricular innovation, study designs, the securing of project funding, and networks of support in order to act as agents of institutional change and social transformation. This research paired activity theory (AT) and critical discourse analysis (CDA).

Fifteen participants representing a spectrum of academics engaged in contemplative practice or research on contemplative practice were interviewed. With the exception of three participants, all others indicated that they conceived of a positive correlation between contemplative practice and the cultivation of wisdom, contemplative

practice and social transformation, or a more complex connection between all three. Non-profits were found to be central to the movement's unfolding. The construction and production of knowledge occurred around strategic discourse for a number of academics. Rich texts for the analysis of word meaning came overwhelmingly from those academics who experienced contradiction in their activity setting. The first eight participants represented contrast sharply with the last seven in terms of the social status they have within their university settings. With the exception of five participants, all others discussed some form of delegitimization, isolation, and scarcity of resources, even though they may also have experienced legitimization, integration, and support.

Suggestions for future research and practice are discussed. The researcher advises that studies that pair approaches from contextualized Theology or Religious Studies, Social Psychology, and educational theory should be conducted to examine the adaptation of contemplative practices for the spaces of socially marginalized people. Additionally, non-profit organizations and centers conducting research on contemplative practices should create opportunities for research assistantships, internships, and fellowships for undergraduate and graduate students that foster interdisciplinary inquiry into contemplative practice pairing people in the sciences and humanities together.

SIGNATURE PAGE

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirement for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

Nicola Smith	August 15, 2017
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Embarking on the journey to undertake a doctoral program, I was not in the least bit sure of what I might find along the way. I knew that the degree, in and of itself, was not the exclusive motivating force for me, however. I knew that this would be a process of becoming and, no matter how much I wanted to pin down precisely who I would be by the end of this labor, I found myself submitting over and over again to the mystery inherent in the unfolding. It is strange how much we can fight cultivating the greatest gifts planted inside of us, ones that are not meant to be buried, but to be shared with the world. The study that follows is the result of the commitment to cultivate and share that which is most authentic to who I am. This work could not have been possible without the support of others who have trod this path before me and those closest to me who have not gone down this road, but went along on the journey with me anyways.

With the utmost gratitude, I thank all of the participants of my study. Because contemplative studies is an emerging field it can be exciting as well as contentious territory. I am incredibly fortunate to have had the level of generosity I did from my participants. It was truly inspiring to listen to and, in some instances, meet with people who are passionate, innovative, and willing to take risks because of what they believe in. Special thanks goes to Cliff Saron for the interest he took in my study and the time he spent sharing with me the evolution of his research in neuroscience. It was especially meaningful to connect with those whose work in contemplative studies is dedicated to transforming unjust and inequitable structures within higher education institutions and the larger society. That work within contemplative studies would not even be possible unless

such trailblazing programs like those established by Harold Roth and Ed Sarath had been fought for many years in advance of this moment.

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CHAPTER I

THE RESEARCH PROBLEM

Statement of the Problem

The privileging of empirical evidence and the scientific method in academia to the exclusion of epistemological diversity presents an obstacle to innovation in teaching and scholarship. Objective, third person forms and modes of knowledge have dominated the disciplines since the time of the European Enlightenment and continue to be regarded as the standard for intellectual rigor and legitimacy (Magee, 2011; Roth, 2008; Sarath, 2006; Zajonc, 2006). However, as Roth (2008) notes, such cognitive models can lead to intellectually fatal consequences that include ethnocentrism and bad science. The contemplative movement in higher education problematizes these limiting parameters and calls for an epistemological renewal in the academy.

Transdisciplinary and interdisciplinary in nature, the contemplative movement consists of scholars representing the full spectrum of thought in the sciences, social sciences, humanities, and law. The academics in the movement maintain the veridicality of subjective, first person experience without undermining the values of empirical evidence or scientific inquiry. As professors, they rely upon contemplative pedagogy to teach their students and, as researchers, they investigate the neuroscience of contemplative practices, the impact of contemplative practice on clinical and subclinical populations, and speculate about the role of contemplative practices in social change.

In addition to the problem of intellectual ideologies that relegate first person, subjective epistemologies to the margins of knowledge and discourse about knowledge, there is the issue of the liminality of the scholarship produced by those at the avant-garde

of the contemplative movement. Contemplative studies is still fleshing out it contours and has yet to substantiate a philosophy of its existence as an interdisciplinary domain.

Background and Need for the Study

American society is currently experiencing a surging interest in contemplative practices and its institutions of higher education are becoming the matrices out of which the rationality and empiricism of scientific inquiry are being integrated with the direct experience of other, embodied ways of knowing. What was once the domain of relatively small groups of religious from Buddhist, Catholic, mystical Jewish, and Islamic sects has become a gentle but penetrating influence within the lives of lay people, the organizations in which they work, and the institutions in which they are educated. In order to understanding the nature of this paradigm shift, a definition of contemplative practice is in order. According to Callanan (2011):

> [c]ontemplative practice is defined broadly as that cluster of spiritual practices of all faiths that quiet the mind and bring body mind and heart into alignment producing greater calm, insight, openness, receptivity, and connection to oneself, others, nature and the divine. Examples include forms of meditation, yoga, prayer, contemplative arts, contemplative movement and ritual. (p. 399)

However, the engagement with contemplative practices need not be as formal and ritualized as they were traditionally conceived. Personal, professional, and societal embrace of contemplative practice can and is being adapted to fit the contours of individual lives, organizational cultures, and public policy as well as teaching and research within higher education.

The secularization and professionalization of contemplative practices can be seen in the adoption of mindfulness-based approaches in sectors as wide-ranging as technology, nonprofit, and higher education. Wisdom 2.0, a conference that aims to bring into conversation professionals from the technology industry and practitioners of mindfulness, made its groundbreaking debut in the Silicon Valley in 2010. Companies such as Apple, Google, and Twitter have launched innovative employee programs, smartphone applications, and web design developed to bring individuals into the direct experience of present moment awareness. Non-profit organizations such as The Center for the Contemplative Mind in Society and Spirit Rock Meditation Center are committed, respectively, to cultivating contemplative practices within higher education and offering spiritual teachings such as insight mediation as a means of bringing about personal and social transformation.

Higher education institutions have established research institutes and centers dedicated to advancing scholarship, teaching, and public discourse on compassion, insight, and wisdom, the generative fruits of mindfulness practices. Stanford University's Center for Compassion and Altruism Research and Education, Brown University's Contemplative Studies Initiative, the University of Oxford's Mindfulness Centre, and the Greater Good Science Center at UC Berkeley are only a few that are on the vanguard of this movement within higher education. Additionally, Professors of Law at the University of San Francisco are at the forefront of teaching contemplative lawyering, drawing upon the modality of mindfulness-based stress reduction (MBSR) advanced by Jon Kabat-Zinn.

Amongst all these fields, institutions of higher education play a unique role within the contemplative movement in that the academy lays claim to the powerful social roles of producing and disseminating knowledge and, subsequently, of shaping societal values and behaviors. As a significant epistemological shift within the landscape of higher education is evident in the growing presence of teaching and research grounded in contemplative inquiry, it is imperative that scholarship within the domain of contemplative studies acts in a self-reflective manner. Specifically, as leadership from the ranks of the professoriate emerges and academics act as agents in the transformation of the production and dissemination of knowledge, an understanding of the complex interacting activity systems through which they accomplish this is needed. Thus far, the literature has not addressed this.

Precisely because it is in a germinal stage, there is a strong need for this study as it takes an original approach to exploring the contours of this movement in academia. Specifically, this research will employ a novel conceptual framework that draws upon an innovative pairing of activity theory (AT) (Engeström, 1996; Engeström, 1999; Engeström, 2001) and critical discourse analysis (CDA) (Fairclough, 1993).

Purpose of the Study

Primarily, this study aimed to analyze discourse strategically employed by academics as a means of forwarding the contemplative movement within higher education. With regard to the emerging, interdisciplinary field of contemplative studies, it sought to direct its focus on language referencing institutional legitimization/delegitimization, integration/isolation, and support/scarcity of resources. First, the researcher was interested in what the academics expressed through their speech

regarding the activities that forward their work within the context of the epistemological shift. Second, the researcher was interested in the extent to which these academics articulated a connection between activities aimed toward the epistemological shift within the academy, the cultivation of wisdom, and activities directed toward social transformation. Additionally, the purpose of this qualitative study was to determine which methods contemplative scholars, scientists, and administrators employ through curricular innovation, study designs, the securing of project funding, and networks of support in order to act as agents of institutional change and social transformation.

Theoretical Rationale

The theoretical rationale for this study is Activity Theory (AT). Many scholars echo that "in activity theory, the method of inquiry cannot be separated form the theoretical approach" (Guy, 2005, p. 48). According to Hashim and Jones (2007), "Activity theory is a theoretical framework for the analysis and understanding of human interaction through their use of tools and artefacts. Activity theory offers a holistic and contextual method of discovery that can be used to support qualitative and interpretive research" (p. 2). Yamagata-Lynch (2010) posits that AT is a methodology, and Ruckriem (2012) argues that, while AT is a methodology it is also a "quest for a method of theory formation" (p. 2).

For Engeström (1999), the relationship between theory and method could have socially innovative consequences. He envisions the following as necessary for the difficulties inherent in both the process of acculturation and the process of creating a new cultural paradigm:

> In order to understand such transformations going on in human activity systems, we need a methodology for studying expansive cycles. Such a methodology does not easily fit into the boundaries of psychology or sociology or any other particular discipline . . . . I want to suggest that such a methodology is best developed when researchers enter actual activity systems undergoing such transformations . . . . the type of methodology I have in mind requires that general ideas of activity theory be put to the acid test of practical validity and relevance in interventions that aim at the construction of new models of activity jointly with the local participants . . . . Key findings and outcomes of such research are novel activity-specific, intermediate-level theoretical concepts and methods—intellectual tools for reflective mastery of practice. (pp. 35-36)

Engeström's interventionist approach weds theory and method as it seeks perpetually to refine AT. This way of doing research acknowledges local actors within an activity system as co-creators in the development of a culturally and historically relevant AT.

Additionally, AT has the advantage of focusing its attention on human activity that it recognizes as affected by community and culture. In this way, it is inherently a hybridization of theory and practice as it looks at the ways in which everyday activities are enacted by individuals in collectively and culturally influenced systems (Nardi, 1996, p. 7).

Engeström (1996, 2001) identifies three discrete stages in the conceptual growth of AT. Cultural-historical activity theory (CHAT), birthed by Vygotsky, ushered in the first generation of AT. A defining characteristic of this theory was the idea of culturally

mediated actions between a subject and object that Vygotsky represented visually in his classical triadic model.

The second generation of AT was launched by Leont'ev who made the conceptual distinction between an individual action and a collective activity. He structured these two concepts within a hierarchy containing a third concept, operation. Within this schema, object-related, collective activity supersedes goal-directed, individual action and individual action supersedes operation. In the development of the primary distinction between action and activity, Leont'ev articulated a means of understanding individual relationship to community within an activity system, something that was not accounted for in Vygotsky's model.

Critiques of the second generation of AT have abounded and still have not been worked through thoroughly. One of the central oversights that persists in AT is the absence of culturally diverse lenses represented concomitantly within a depiction of an activity system. In envisioning interacting activity systems that leave the space for the possibility of a "jointly constructed object," (2001, p. 136) Engeström has formulated the cornerstone of the third generation of AT, imagining the agency of actors who are not members of the dominant culture within an activity system.

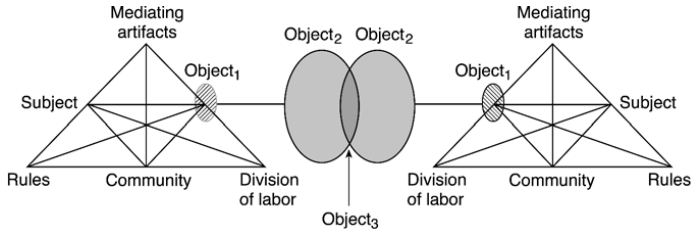

Figure 1. Two interacting activity systems as minimal model for the third generation of activity theory.

Note. From "Expansive learning at work: Toward an activity theoretical reconceptualization" by Y. Engeström, 2001, *Journal of Education and Work*, *14*(1), p. 136.

The Scandinavian school of AT, founded and developed most influentially by Engeström, identifies six elements as constitutive of an activity system and analyzes the relationships between those six elements within a particular activity system and between interacting activity systems. These elements include the following: object, subject, mediating artifact, community, rules, and division of labor. This articulation of AT rejects the notion of human actions taking place in or having relevance within the vacuum of the classical triadic model of only subject, object, and mediating artifact. Instead, it sees all six of the elements as a more full representation of individual actions within collective activity. Within this more complex model, the object or the goal of the activity system is what links individual actions to community activity (Engeström, 1999).

Engeström (2001) argues that AT, in its current evolutionary stage, is undergirded by five principles. The first principle holds "that a collective, artifact-mediated and object-oriented activity system, seen in its network relations to other activity systems, is taken as the prime unit of analysis." The second principle maintains "the multi-voicedness of activity systems." The third principle establishes the relevance of

"historicity." The fourth principle asserts "the central role of contradictions as sources of change and development." Finally, the fifth principle "proclaims the possibility of expansive transformations in activity systems." Taken together, these five current principles represent the values of third generation AT in light of more recent criticisms and attempts to resolve its previous exclusion of multiple voices, perspectives, and experiences within socially and historically meaningful contexts.

As this dissertation will contend with epistemology and the social construction of knowledge, it is imperative that AT can be shown to be practically relevant to such historically influenced investigation. Daniels and Warmington (2007) offer an innovative application of AT and use it to make claims about the social production of labor-power and the knowledge economy drawing upon Marxian theories of capital. The authors' study examined interacting activity systems—a characteristic of third generation AT—with regard to professional learning that takes place within a number of different service organizations in England. Through their application of third generation AT to these settings, the researchers demonstrate that labor-power in contemporary work environments can be understood, increasingly, as a collectivist effort. A redefinition of organizational rules and divisions of labor must accompany such reconfiguration.

Amongst scholars, the construction and production of knowledge has become a collaborative endeavor to a large extent as well. This fact is essential to the study that will be presented in this dissertation as an epistemological shift within the various activity systems of academia must be conceived of as a community effort. Specifically, actions engaged by scholars who have the objective of instantiating and legitimizing contemplative inquiry within the academy work in intersecting, collective, and object-

oriented activity systems referred to as the contemplative movement in higher education. This type of reorganization envisioned by the contemplative movement in higher education requires, as Daniels and Warmington (2007) suggest, the rescripting of rules and the renegotiation of the divisions of labor. This may highlight contradictions or "historically accumulating structural tensions" (Engeström, 2001, p. 137) within academia's activity systems.

As a means of developing a coherent and systematic approach to AT analysis, Yamagata-Lynch (2010) advocates the use of a "boundary identification framework" (p. 24). Because third generation AT focuses on interacting activity systems, constructing and interpreting models for these systems with their numerous subjects and activities could become an unwieldy endeavor for researchers. The author proposes that studies rely upon two concepts beyond the standard AT boundaries to guide the researcher in her articulation of human activity and social systems: activity settings and the three planes of sociocultural analysis (p. 24). These terms are discussed in the conceptual framework section.

Conceptual Rationale

The first conceptual pairing that serves as rationale for this study is activity settings and the three planes of socio-cultural analysis. Since third generation activity theory (AT) requires the interpretation of complex interacting activity systems, employing conceptual frameworks that can manage the intricacies of human activities and their contexts is necessary. Yamagata-Lynch (2010) offers two concepts that have aided in the systematic analysis of her own research in which she engages the activity theoretical approach: activity settings and the three planes of sociocultural analysis.

Drawing upon the works of Gallimore and Tharp (1990, 1998) and Rogoff (1990), she provides multiple definitions of activity settings. In summation, a researcher can understand activity settings to operate as contextually bounded social systems in which human cognition and human activity exert a reciprocal influence upon on one another (p. 24). Yamagata-Lynch (2010) goes on to explain that "activity settings allow investigators to interpret how participant activities are influencing and are being influenced by the social context (Rogoff, 1990; Werthsch et al., 1995)" and "[i]n this process, investigators will find out how activity settings, object-oriented activity, and goal-directed actions are fluid, intertwined, and changing from moment to moment (Lave 1993)" (p. 24).

According to Yamagata-Lynch (2010), although AT takes object-oriented activity to be the unit of analysis, a researcher may focus on different subjects when using the three planes of sociocultural analysis as a framework. In this framework, the personal, the interpersonal, and the institutional/community constitute the three planes. When analyzing a bounded system of activity the investigator takes as her discrete subject, one at a time, an individual, a group, or an organization. In this way, a researcher is able to handle a potentially overwhelming analytical process (p. 25).

Research Questions

As a means of addressing the purpose of this study, the researcher has composed a central question and four sub-questions to guide her inquiry:

Central Question

1. What is the process by which the contemplative movement in higher education is unfolding?

Sub-questions

1. What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?
2. What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?
3. What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?
4. What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Delimitations and Limitations

A couple of delimitations constrain this study. The first delimitation has to do with the two terms central to the title of this dissertation. Lest this study be guilty of perpetuating a misnomer, it is crucial to understand that it seeks to investigate neither epistemology per se nor wisdom per se. Rather, it attempts, in part, to explore a speculative relationship between the two that has been identified by advocates of contemplative practices both inside and outside the academy. Integral to the working definition of wisdom proposed in this study is an exemplary personal conduct that is characterized by a caring responsiveness to the needs of others (Baltes & Staudinger, 2000). The wisdom attribute responsible for this compassion in action may be, in some instances, what motivates one's engagement in social justice or work toward social transformation. The final section of the literature review entertains the connection

between contemplative practice, personal transformation, and the wise action of social justice work.

Another delimitation of this study exists in the sample. This study will collect data in the form of interviews from professors, administrative directors, a dean, and a research scientist. It will not interview other professionals within the context of higher education such as staff or counselors.

Additionally, this study has a number of limitations one must take into account. First, the sample size is relative small. While the total count of professors and directors of research institutes is adequate, each group, separately, contains a small number of interviewees. When conceiving of future directions for research as well as replicating this project, one should note the number of participants interviewed. Second, the researcher has bias with regard to the adaptation of contemplative practices for people from socially marginalized groups. For the past twelve years, the researcher has taught within the context of higher education predominantly lower-income, first generation, ethnic minority students. Within this setting, she has integrated contemplative pedagogy into her courses that address social justice issues. Additionally, she has taught contemplative practices to extremely socially marginalized clients at a religiously affiliated, community-based non-profit organization. While she has maintained contemplative disciplines for the past nineteen years, she does not take a purist approach to contemplative practice. She has adapted these practices for people who would otherwise not have access to them as a resource for learning and individual transformation. Finally, participant bias may exist. All the academics interviewed claim to have a contemplative practice outside of their professional engagements and many of them are committed to social justice work.

Significance

This study has educational significance at both the organizational and the social levels. Firstly, the cross-disciplinary integration of contemplative inquiry into pedagogy and research on contemplative practices signals the evolutionary advancement of human consciousness. Without the respect that the empiricism of the hard sciences has commanded, subjective experience has historically been relegated to the humanities and soft science disciplines. Study of embodied, direct experience has remained at the fringes of science at best. Additionally, the advent of contemplative studies within higher education is a testament to the fact that spiritual practices are gaining influence in contemporary Western secular societies, specifically the U.S. This broader social receptivity has created an opportunity for scholars to investigate links between contemplative practices and the greater social good. Consequently, this study also explored the possibility that the wedding of science and spiritual practice legitimized by centers of knowledge production could have profound moral and ethical repercussions in society.

Secondly, this research is significant in that it explored a recent phenomenon regarding the social construction of knowledge that relatively few rigorous scholarly works have endeavored to understand as it furthers the understanding of discursive dynamics within the complex interacting activity systems of higher education institutions. Here, the question of legitimation arises again as academics must rely upon communication as a tool for garnering organizational/community buy in. Specifically, the analysis of word meaning and word movement help researchers and practitioners develop strategic discourse to conceptualize and articulate object-oriented activities that forward a

collectively orchestrated outcome. The competition for resources is an obstacle that academics face in the founding and sustaining of research institutes. Beyond capturing support for individual projects and research institutes, the institutionalization of contemplative studies is a collaborative endeavor. Identifying and interpreting the forms of discourse employed by different kinds of academics at different institutional levels made explicit the discursive strategies most effectively employed within higher education activity systems.

Definition of Terms

The following terms have been operationalized for this study: epistemology, wisdom, mindfulness, meditation, and contemplation.

Epistemology-an area of philosophy that inquires into how knowledge is constituted and what the range and limitations of knowledge are.

Wisdom-entails both acquired knowledge as well as the ability to employ discernment in order to direct that knowledge toward the attainment of understanding the meaning of life. That understanding informs behaviors motivated toward a superlative existence fulfilled, in part, by extending care to self and others.

Mindfulness-inclining one's mind in a non-judgmental, accepting fashion toward awareness of what arises in the present moment.

Meditation-in Buddhism, for example, meditation is engaged, generally speaking, to penetrate the ultimate reality, while in Christianity, it is a step in the progression toward deeper knowledge of and intimacy with the Person of God. In secular contexts, such practices are adapted from the religious traditions out of which they come and used for a

variety of ends such as stress-reduction, emotional regulation, increased concentration, and deepened self-awareness.

Contemplation-in Christianity, typically, the final, culminating step in the process of ascent toward God. However, in Ignatian spirituality, contemplation consists of active imagination, not an emptying of the mind of thoughts and images. In a secular context, this term may refer to the adoption of critical, focused attentiveness to subjective experience.

The Contemplative Movement-describes, collectively, the sustained efforts of both individuals and groups of people who engage in what could be termed either contemplative or meditative practices and who support the wider cultural embrace of these practices. The collective objective of engagement with these practices is somewhat amorphous, but it is generally aimed toward a better quality of life.

The Contemplative Movement in Higher Education-refers to the sustained efforts of researchers, faculty, and administrators who work to integrate contemplative practices into the institutional culture of their higher education settings. This takes shape in the following ways: conducting research on contemplative practices from a variety of disciplinary lenses, directing an academic program in contemplative studies or center for contemplative sciences, integrating contemplation into course content and curriculum, and leading groups in contemplative activities within the frameworks of professional development, student support services, and spiritual retreats. The collective objective, while not firmly delineated, can be understood as the attempts to examine the evidence for the effects of contemplation on populations and to explore the potentials for

contemplation within various academic, professional, social, and spiritual dimensions of the higher education context.

Contemplative Studies-an emerging, interdisciplinary field of inquiry that is undergirded by epistemologies that legitimize embodied, first person, subjective experience in concert with the more traditional, critical, objective methods for arriving at truth. Contemplative studies spans a broad array of fields including neuroscience, cognitive and behavioral science, religious studies, architecture and design, education, law and social work.

Academics-for the purpose of this study, the term is used to refer comprehensively to researchers, faculty, and administrators working for higher education institutions. This term is employed to highlight their roles as educators involved in teaching and learning about contemplative practices.

Terminological Background

Epistemology

Epistemology is an area of philosophy that inquires into how knowledge is constituted and what the range and limitations of knowledge are. It investigates and debates the legitimacy of forms of knowledge acquisition and the parameters around the acquisition of knowledge relevant to a particular field of inquiry. As the scientific revolution in 17th century Europe ushered in modern science, the Enlightenment and its prime value of reason was soon to follow. An epistemology grounded in empiricism—the theory that privileges evidence and sense perception as veridical sources by which to obtain knowledge—was born.

Camps of contention against empiricism's valorization of sensory data have accelerated since the Age of Reason. Marx W. Wartofsky, a philosopher central to 20th

century discourse on historical epistemology, observes that, on the whole, knowledge domains have taken sense perception to be something biological and universal to the human being. As such, sense perception has been thought to be ahistorical. Wartofsky (1973) explains that:

> [t]he view, in various epistemological theories, is that though knowledge may grow and change, and evidence (and what counts as evidence) may also change, the empirical base for such knowledge, or its test in our perception of the world remains anchored in an unchanging and universal human perceptual capacity. (p. 188)

In other words, theorists have asserted that history has no influence over human perceptual faculties. However, Wartofsky problematizes this conception as he argues that human capacity for perceiving changes in correspondence to historical changes in human action. Furthermore, he claims that perceptual changes and changes in action have a reciprocal impact on one another.

More recent scholarship has aimed to elucidate this relationship between epistemology and history (Feest & Sturm, 2011; Kitcher, 2011; Stroud, 2011; Sturm, 2011). For example, Kitcher calls for the renewal of philosophy and invokes the suggestion of John Dewey that, "the task of philosophy is to help people make sense of their lives" (p. 506). Kitcher continues:

> but a common error in the history of philosophy is to suppose that certain issues are timeless, that the "core problems" of some special philosophical discipline—metaphysics, epistemology, philosophy of language, say—are on the agenda for

> philosophical inquiry in each generation. Philosophical traditions fossilize. . . . (p. 506)

Here, we arrive at discourse that addresses one of the major obstacles identified by the contemplative movement in higher education, namely, that an epistemology that is incapable of speaking to people's lived, embodied experiences runs the risk of becoming obsolete. A traditional philosophical agenda that clings rigidly to scientism or radical empiricism will not be able to address the evolutionary advancements of human perception and action.

Personal epistemology, as imagined by Falmagne, Iselin, Todorova, and Welsh (2013) is an area of inquiry that has the possibility to attend to the theory of knowledge in a way that "problematize[s] the normative discourse of rationalism and the cultural politics underlying its development" (p. 617). Generally speaking, personal epistemology can be defined as "the study of people's thinking about knowledge and how people know" (Barzilai & Zohar, 2014, p. 14). However, the reconstructionist position forwarded by Falmagne et al., acknowledges that social and cultural systems shape discourses of knowledge and ways of knowing, privileging some, while dismissing or diminishing others. The authors submit that gender, race, and socioeconomic class are inextricably linked to epistemologies. The revision to a theory of personal epistemology that they offer is one in which "reasoners are social agents, 'mind' is continuous with the whole person, and the person is continuous with the social world in its discursive and structural complexity" (p. 617).

The previous statement is of particular relevance to the study at hand. First, redressing the western mind/body dichotomy is an epistemological concern for the

contemplative movement in higher education. Second, cultivating a sense of personal and social agency in contemplative practitioners who must navigate systemic oppression is a hallmark of the nascent body of scholarship that seeks to conceptualize contemplative practice as a vehicle for personal and social transformation.

Wisdom

While the perennial philosophy maintains that, at the heart of the doctrines of the major world religions, there is a higher truth common to all of them, definitions of this wisdom are said to be ineffable. Still, many have dared to conceive of that for which concepts do no justice. It could be argued that the resurgent interest in wisdom in the western world has come about due to the influx of spiritual practices from the east. This possible influence may have contributed to the proliferation of scholarly publications on the theoretical nature of wisdom as well as its discernable characteristics as evidenced in the behaviors of individuals.

According to Walsh (2015), wisdom is transdisciplinary and transcultural. Recent publications have attempted to categorize wisdom according to general, varietal, personal, practical, cross-cultural, philosophical, gender, integral, aged, psychotherapeutic, and educational (p. 278). He contends that wisdom is closely associated with other virtues (pp. 286-289) and that, "in Buddhism, compassion and *all* virtues are said to flower fully only when informed by *prajna* (transconceptual wisdom that sees deeply into the nature of reality; Ray, 2000)" (p. 287). Walsh posits that wisdom both facilitates and is facilitated by emotional-regulation (pp. 289-290).

In addition to the Buddhist tradition, a number of scholars have sought to revive ancient wisdom from the Abrahamic traditions. Some are invested in excavating wisdom

from a particular tradition (Moltmann-Wendel, 2012; Bennema, 2001) while others advocate making connections between different wisdom traditions (McLaughlin & McMinn, 2015). While mysticism as a source of wisdom has usually been associated with Christianity or Judaism, recent literature explores Islamic mysticism as a conduit for the acquisition of wisdom (Thomas, 2006).

For the purpose of this study, the definition forwarded by Baltes and Staudinger (2000) is most suitable. The authors posit that wisdom entails both acquired knowledge as well as the ability to employ discernment in order to direct that knowledge toward the attainment of understanding the meaning of life. That understanding informs behaviors motivated toward a superlative existence fulfilled, in part, by extending care to self and others. Although the author's delineation is a pragmatic one, it is capacious enough to hold within it the spiritual and conduct dimensions emphasized by all the major world religions as well as the secular conceptions of wisdom associated with mindfulness.

Mindfulness

Mindfulness is one of the most commonly used terms associated with contemplative practice and is employed throughout scholarship in all fields of contemplative inquiry. Scholars and practitioners in fields ranging from neuroscience, medicine, psychology, healthcare, education, and business leadership have both scientific evidence as well as direct experience that testifies to the fact that inclining one's mind toward awareness of subjective inner experiences has positive impacts. While mindfulness derives specifically from the Buddhist meditation traditions in which there is extensive doctrinal support for its contours, a consistent theoretical representation that is

able to account for the variety of expressions within popular, secularized modalities has yet to be achieved.

Nevertheless, a number of scholars have proposed secularized conceptualizations of mindfulness. Bishop et al. (2004) have presented a two-component model consisting of attentional self-regulation and a disposition towards the present moment which is characterized by curiosity, openness, and acceptance. Additionally, Shapiro, Carlson, Astin, and Freedman (2006) have identified three aspects of mindfulness consisting of intention, attention, and attitude. Most recently, Dorjee (2010) has forwarded mindfulness as a five dimensional construct consisting of intention and context, bare attention, attentional control, wholesome emotions, and ethical discernment. Stratton (2015) notes that Zen Buddhist monk, Thich Nhat Hahn, associates both the self-regulation of attention and an open, observing engagement with the present moment to be representative of both traditional and contemporary Buddhism (p. 102).

Across disciplinary domains and professional fields, recognition, acceptance, investigation and non-judgment are tools used to relate to the self and subjective experience within broadly conceptualized approaches to mindfulness practice. Receptivity to and not aversion from present moment experience such as sensing into the body, focus on activity or stillness, acceptance of thoughts and feelings, non-reactivity to and curiosity or interest in what is arising internally from moment to moment exemplify the content of items appearing on mindfulness questionnaires (Baer, 2011). Of particular relevance to the study at hand, these elements have also been documented as approaches to integrating mindfulness practice into higher education curriculum (Barbezat & Bush, 2014; Bush, 2011; Chickering, Dalton, & Stamm, 2006; Gunnlaugson, Sarath, Scott, &

Bai, 2014; Palmer & Zajonc, 2010; Sanders, 2013; Williams & Kabat-Zinn, 2013) and are the subject of examination at university research institutes. Levels of stress, decision-making capabilities, deep listening and compassion as well as the alleviation of negative emotions and mental states such as anger and depression have been shown to result from mindfulness practices and mindfulness based interventions (MBI) (Fennell & Segal, 2011; Feldman & Kuyken, 2011; Batchelor, 2011).

Meditation and Contemplation

Meditation and contemplation present themselves as categorically elusive terms not merely as one ventures to interpret and synthesize their definitional parameters across religious traditions, but also as one attempts to comprehend their meaning within a particular religion. This is neither a problem which emanates entirely from the study at hand nor is it a contemporary difficulty; rather, it points to historical tensions within the development of discrete religious systems that have been debated by theologians, philosophers, and religious leaders throughout the centuries. As the current study situates itself within institutional paradigms that rely almost exclusively upon Buddhist or Buddhist-inspired forms of meditation, it will be necessary to contrast Buddhist conceptions of these terms with the underrepresented forms of meditative and contemplative practices from the Abrahamic religions.

The chief factor distinguishing any discussion of meditation or contemplation within Buddhism as opposed to the Abrahamic religions has not as much to do with the method or means, but the end. While Buddhism does not maintain the existence of a personal God, the Abrahamic religions do. Therefore, in Buddhism, meditation is engaged, generally speaking, to penetrate the “ultimate reality which is at once pure

being and pure awareness. . . [understood as] "mind" (Merton, 1999, p. 24), not as a step in the progression toward deeper knowledge of and intimacy with the Person of God. Thomas Merton (1999), Catholic monk and mystic, articulates the following challenge implicit in discourse on contemplation across religions:

> Can one tentatively say what these traditions have in common? Here we immediately encounter difficulties, for it cannot be said that they all culminate in union with a "personal God." For the Moslem there is no question that God is a Person, but He is so completely and totally transcendent that the idea of union with Him poses doctrinal problems (which, however, the Sufis, in the main, ignore). For the Hindu, union with God on an "I-Thou" level is admitted in *bhakti*, which is, however, considered an inferior form of union. In Buddhism the impersonality of "God" is pushed to the point of *anatta*, in which not even the *Atman* or supreme Self of Hinduism is admitted. (p. 210)

One can see that amongst religions that have a shared belief in one God, there is discrepancy about the existence and nature of that God. How the human person might come to acquire knowledge of God, how God might reveal Himself to the human person, and the limits of knowledge of and communion with God are circumscribed by the contours of each tradition's doctrinal cannon. For the Buddhist religion, methods by which the ultimate reality can be illuminated differ amongst various sects and schools. As a result, meditation, koans, or devotional practices may be emphasized or abandoned depending upon the lineage and historical time period. These inconsistencies, necessarily, inform definitions of meditation and contemplation.

Within Buddhist discourse, contemplation has been used synonymously with meditation while, at the same time, meditation has been referred to as a type of contemplative practice. Grumbach (2005) demonstrates the conflation of contemplation and meditation in Buddhist scholarship as she defines the terms from Jōdo Shinshū as follows: "nenbutsu and meditation, or devotion and contemplation" (p. 91). However, she subsequently goes on to categorize meditation as a form of contemplative practice as she explains that "[f]or most of the history of Buddhism, 'devotional' practices like prayer, invocation, and offerings have not been at odds or even very distinctly separated from 'contemplative' practices such as meditation, sutra copying, and sutra recitation" (p. 91). Although these two statements are logically at odds with one another, they are representative of the tendency to eschew differentiation between the two concepts while making one a subtype of the other.

Eppert, Vokey, Nguyen, and Bai (2015) impart the latter conceptualization as well. The authors convey that, within Shambala Buddhism, the ultimate reality is conceived of as the nondual ground of basic goodness (pp. 276-277) and, although this tradition posits that human nature is intrinsically good, it also contends this goodness must be cultivated over time. One must engage in contemplative practices such as meditation, calligraphy, and art as a means to condition one's thinking, speech, and conduct toward that abiding, inherent goodness (p. 279). Such practices train a person to work constructively with difficult emotions (p. 281) and prepare her to engage effectively with the world (p. 282). One can infer from this rendering that meditation is, once more, schematized as a subcategory of contemplative practice.

Scholarship from the Christian tradition has also sought to refine an understanding of the relationship between contemplation and meditation. McWhorter (2014) provides clarification of these terms in the works of Hugh of St. Victor. In Hugh's early theological text, *De tribus diebus*, contemplation and meditation are crudely fashioned or even used interchangeably. However, by his later work, *In Salomonis Ecclesiasten*, Hugh employs a more sophisticated execution of these concepts (p. 117). He elucidates meditation as both a means of perfecting learning as well as a spiritual practice. With regard to the perfection of learning, meditation is a kind of inquiry with which one engages after reading a theological text. With regard to spiritual practice, this form of mediation as inquiry is unencumbered by the rubric of scriptural exegesis and, therefore, allows one to advance toward contemplation (p.112). Hugh considers this endeavor as one of four preparatory activities that are central to the spiritual life and which culminate in contemplation—study, meditation, prayer, and performance. Therefore, the contemplative life can be understood as being constituted largely by a "search for the divine" (p. 112).

According to Hugh's teaching, meditation consists of numerous elements. It is a "silent scrutiny," a "habituating spiritual discipline," "consideration," "attentiveness," (p. 113) and "inquiry into obscurity" (p. 115). It also has an "integrative psychological function" (p. 114) that is "inherently religious" (p. 115). In this way, meditation serves to gather the parts of the psyche that have been scattered as a result of human alienation from relationship with God and to bring the whole person into a life that converges on God as a single point of focus.

Hugh also distinguishes between meditation and contemplation in a number of ways. First, meditation has a "focused precision" whereas contemplation is characterized by "broad comprehension." Second, meditation contains an "intellectual tension" while contemplation is a "release" from it. Third, meditation enacts a "searching," but contemplation is evidence of "attainment" (p. 116). In summation, meditation is but one category of activity engaged in the process of ascent toward God for which contemplation is the final, culminating step and through which "one has a foretaste, even in this life, of what the future reward of good work is" (p. 112).

The Islamic tradition contends with contemplation in manners philosophical and mystical. As explicated by Fakhry (1976), Avicenna (Ibn Sīna), the Muslim Neo-Platonist, conceives of a metaphysical order headed by what he calls "the Necessary Being." One of the manifestations of this unified reality is a constellation of diverse intelligences the last of which Avicenna refers to as the "active intellect" and which has three roles: it acts as a cosmic principle, an ontological principle, and an epistemological principle. In its epistemological function it makes knowledge accessible to the human intellect. Avicenna proposes that "[t]he whole process of human cognition thus becomes . . . the apprehension of those intelligibles stored away in the active intellect." This concept of progression toward "the Necessary Being" differed from that of union with or vision of the Divine. Rather, Avicenna termed it "conjunction with the active intellect" (p. 139). This ascent by way of the intellect expressed the domain of contemplation, reserved exclusively for philosophers (p. 140). However, this doctrine diverges radically from Sufism, the mystical branch of Islam, which holds union with the Divine to be that in

which all activities of the contemplative life, including meditative practices, culminate (p. 142).

Finally, a more contemporary vein of Jewish mysticsm is advanced by the neo-orthodox Habad-Lubavitch movement. Lefcoe (2005) describes Habad Hasidism as "an intellectual approach to Jewish mysticism that uses in-depth contemplative meditation as a way to cultivate awareness of, connection to, and ultimately *yihud* (bonding or union) with G-d" (p. 75). While it conceives of contemplation as distinct from Hugh and Avicenna, the intellectual disposition is something it has in common with them. However, as opposed to the ascent or progression towards the Person of God or the Necessary Being conceived of, respectively, by Hugh and Avicenna, hitbonenut or contemplative meditation:

> begin[s] with the placing of one's attention onto G-d; thinking, for example, of how G-d is brining oneself and one's surroundings into existence every moment. Once G-d has become the 'object' of contemplation in this way, one begins to develop an 'understanding' by which we mean, in this context, an inner sense or representation of G-d and the creative processes initiated and maintained by G-d. (p. 76)

The emphasis that this Hasidic philosophy places on union is shared with the contemplation of the Sufis and, ultimately, it can be seen in other mystical traditions as well. Merton (1999) refers to the work of R. C. Zaehner to argue that mysticism has evolved:

> from contemplation that seeks to discover and rest in the spiritual essence of the individual nature, to a higher personalist mysticism which transcends nature and

> the individual self in God together with other men in the Mystical Christ. In its highest form, then, this convergence of all with all in the personal center which is Christ demands *a dying to the individualist essence*. (pp. 5-6)

He also sees the potential of "dying to the individualist essence" in Buddhist meditation, Zen, in particular (p. 37).

At last, working definitions of meditation and contemplation must be forged. Drawing upon the work of Kristeller (2010) and Wallace (2009), Stratton (2015) identifies a number of shared characteristics between mindfulness meditation from the Buddhist tradition and centering prayer from the Catholic tradition. These commonalities inform a distinctive understanding of meditation as a silent practice in which embodied awareness is cultivated through a commitment to centering one's attention on an object (e.g. breath, bodily sensations, thoughts, feelings, or perceptions) that one regards with an observing attitude. It is a learned technique for dispensing with habitual, discriminating mental tendencies in favor of leading oneself into a particular mode of consciousness. Wandering attention is not responded to with a forceful recalibrating of focus, but with a disposition of gentleness and kindness. One can see from this definition that meditation is a practice that can be engaged by those who have a personal relationship with God and those who do not. For those who have a personal relationship with God, meditation is often the foundation one lays to move into contemplation.

Contemplation for the Abrahamic religions, Hinduism, or any other religion that acknowledges relationship with the Divine must, ultimatley, be conceptualized differently from contemplation for Buddhism or any other religion that does not engage in a personal relationship with God. However, Merton (1972) articulates contemplation in

a manner capable of both encompassing and respecting the uniqueness of the Abrahamic religions, Hinduism, and Buddhism, even Zen. He explains that:

> [c]ontemplation is the highest expression of man's intellectual and spiritual life. It is that life itself, fully awake, fully active, fully aware that it is alive . . . . It is a vivid realization of the fact that life and being in us proceed from an invisible, transcendent and infinitely abundant Source. Contemplation is, above all, awareness of the reality of that Source . . . . It can be suggested by words, by symbols, but in the very moment of trying to indicate what it knows the contemplative mind takes back what it has said, and denies what it has affirmed. For in contemplation, we know by "unknowing." Or better, we know *beyond* all knowing or "unknowing." (pp. 1-2)

Here, one can see that a transrational, transconceptual awareness is fundamental. While this is cultivated in meditation, contemplation can be delineated at the point at which one enters into an embodied awareness of the Source of all life and being which may be understood as God or the Ground of Being.

One must take into consideration, however, that within both the literature review and the interviews, scholars may use the terms meditation and contemplation interchangeably on some occasions, while, at other times, they may refer to meditation as a type of contemplative practice. The researcher would like to stress once again that these conceptual problems are as old as religions themselves and, although this is a matter that the contemplative movement in higher education should endeavor to address, it is not a tension that originates from within the contemplative movement.

CHAPTER II

REVIEW OF LITERATURE

Restatement of the Problem

The increasing number of academics engaged in contemplative studies signals a profound movement concerning the construction, production, and dissemination of knowledge. As an epistemological shift within higher education institutions emerges, it is crucial for stakeholders to recognize the transformation and the complex, dynamic ways in which it is unfolding. Academics occupy different roles in the contribution to this movement and there is scholarship that acknowledges this fact. However, the literature thus far has addressed neither the activity systems in which these endeavors are taking shape nor the discourse employed to strategically forward the advent of this new epistemic that transcends disciplinary boundaries and establishes subjective, embodied, direct experience as a legitimate object of inquiry and means of knowing.

Overview

The following review of literature represents contemplative studies scholarship in its current embryonic stage. In order, the subsections consist of Philosophy of Contemplative Studies, Contemplative Practice in Teaching, Research on Contemplative Practice Among University Students, Contemplative Studies at University Research Centers, and Contemplative Practice for Individual and Social Transformation. First, academics engaged in imagining the nature, concerns, and boundaries of the fledging domain of inquiry is presented. Second, scholarship on contemplative pedagogy is forwarded. Third, research on the effects of contemplative practice interventions on university students is introduced. Fourth, scholarship produced by university research

centers devoted to investigating the impact of contemplative practices on clinical populations is advanced. Fifth, scholarship that conjectures contemplative practice as a catalyst for individual and social transformation is offered.

Review of Literature

Philosophy of Contemplative Studies

To begin, the architects of the emerging field of contemplative studies must embrace a philosophy of the variety of processes by which one arrives at wisdom. Such a philosophy is necessary to undergird a contemplative epistemology that legitimates first person, subjective experience. Although wisdom traditions do not hail exclusively from the East, the foundational discourse of contemplative studies refers largely to contemplative practices that derive from the Buddhist and Hindu religions. As the following review of literature will reveal, there are also a diversity of canonical, religious, and practical perspectives from the major Western and Abrahamic religions regarding the nature of contemplative experiences and the engagement with exercises that aim intentionally at the cultivation of a higher order human consciousness. Additionally, the sciences have contributed to empirically based understandings of human cognition and development that cannot be excluded from discussions of contemplation and the refinement of human consciousness. As the contemplative movement in higher education is being advanced by academics working across disciplines and in both teaching and research capacities, an underlying philosophy guiding this movement must be capacious enough to attend to and support the range of contemplative studies endeavors from the study of mystical experience to the incorporation of mindfulness practices into course curriculum and teaching praxis. The review that follows presents the complexity of

thought within the contemplative movement which will later be synthesized as a means of articulating the constituent elements required for a unified philosophy of contemplative studies.

A significant concern for the rising domain of contemplative studies is the historical rejection by western scientific knowledge paradigms of epistemologies grounded in first person experience. Harold Roth (2008), Professor of Religious Studies and Director of the Contemplative Studies Initiative at Brown University, calls attention to the problematic assumption reified both inside and outside of the academy that truth can only be substantiated through objective, value free measurements. He posits that the influence of the European Enlightenment has persisted in a pernicious fashion within the scientific community in that it has shaped disciplinary thought to be exclusionary and ethnocentric. Specifically, the study of religion has been approached through the lenses of social science researchers who have remained purportedly neutral, outside observers of other's rituals and their corresponding functions within cultures and societies. Not only has this served to devalue implicitly the subjective experiences of participants, but it has neglected to challenge the idea that one is capable excising one's value system from one's way of seeing, interpreting, and applying scientific method.

Additionally, the privileging of Abrahamic religions as authentically religious because they maintain the existence of a supernatural entity has relegated eastern traditions to merely metaphysics. Roth claims that there is an intimate connection between Enlightenment values of rationality and objectivity embedded within the scientific method that denude the worth of eastern religious traditions and first person experience simultaneously. In reference to the violent superiority complex fueling

territorial divisions within European colonization, Roth calls this epistemological carving up within the disciplines "cognitive imperialism." He concludes that "[t]he effect is to exclude religious experience and human subjectivity from serious critical examination because they are internal" (p. 9).

As a means of legitimizing contemplative studies as field of inquiry, Roth substantiates the ability to know through subjective means. He forwards the thinking of Zhuangzi, the Chinese Daoist philosopher, and the cognitive science research of Varela, Rosch, and Thompson. Through his *Chuang-tzu* discourses on the Way—defined by Roth as "the force that interfuses all phenomena yet cannot fully be known as an object" (p. 12)—Zhuangzi reflects that, while it is impossible to have objective knowledge of the true nature of phenomena, it is possible to grasp phenomena free from the obscurations of mental conditioning. One can transform one's mind such that one is able to discern the inherent interconnectedness of all phenomenon that are essentially transient and in a constant state of flux. Zhuangzhi calls this "Illumination" and explains it thus:

> Therefore when fixated cognition picks out a stalk from a pillar, a hag from beautiful Xishi, things however peculiar and incongruous, the Way pervades and unifies them…Only those who penetrate this know how to pervade and unify things. They do not use fixated cognition. (as cited in Roth, 2008, p. 13)

Here we see that Zhuangzhi describes the mind as endowed with the capacity to recognize the unity underlying the diversity of all passing phenomena. The mind has the potential to be liberated from the snares of habituated thinking.

Next, Roth draws upon the epistemological movement within cognitive science represented by the scholarship of Varela, Rosch and Thompson. These researchers value

explicitly through the subjects and methods of their study the embodied and intersubjective nature of human experience. Their findings suggest that "the systematic training of consciousness through contemplative disciplines is a prerequisite for truly understanding and experiencing the role of the subjective in this intersubjective world" (p. 17). On the topic of contemplative epistemology within the field of cognitive science, Thompson remarks:

> I believe that a mature science of mind would have to include disciplined first-person methods of investigating subjective experience in active partnership with the third-person bio-behavioral science . . . . First person methods for cultivating this ability are found primarily in the contemplative wisdom traditions of human experience, especially Buddhism. (as cited in Roth, 2008, p. 17)

In no way should contemplative studies shy away from the rigor of scientific method. Instead, both objective as well as subjective methods of inquiry available should be accessible to researchers, including those practices of reflection—that ability that makes us unique as humans and that has been relied upon for millennia in religious traditions as a source of knowledge and a means of cultivating wisdom.

Finally, Roth proposes an outline for the field of contemplative studies. He asserts that teaching and research should be organized to do the following: "1. Identify the varieties of contemplative experiences of which human beings are capable; 2. Find meaningful scientific explanations for them; 3. Cultivate first person knowledge of them; 4. Critically assess their nature and significance" (p. 19). Perspectives from science, the humanities, and the creative arts should act in concert to address these goals.

Roth's vision for contemplative studies provides a clear agenda that is disciplinarily and epistemologically inclusive. The historical relevance of European Enlightenment values cannot be underestimated in the construction of a new domain of scholarship and teaching practice which seeks to end hegemonic thought structures. The potential for liberating the mind and cultivating wisdom is dependent upon institutional change within the academy as it is the matrix from which knowledge is generated, disseminated throughout society, and embedded within culture. A unified philosophy of contemplative studies must take these historical, social, and cultural factors into account.

Sherman (2014) responds to Roth's "cognitive imperialism" argument and addresses some of the issues that have already begun to present themselves in the nascent stages of the contemplative studies movement. He notes that although contemplative studies and Christian Spirituality are distinct fields of inquiry, they share a number of features that should not be overlooked by the designers of the contemplative studies domain. If contemplative studies wishes to establish itself as a mature discipline, Sherman suggests that its developers would do well to investigate and learn from the intellectual trajectory of Christian Spirituality as they contain similar features. First, the two fields have an interdisciplinary scope, bringing together subjects of inquiry and methodologies from the social sciences, humanities, and biomedicine. Second, they "share a common commitment to the value not only of third-person studies of their topic, but of the cognitive and transformative value of first-person contemplative inquiry as well" (p. 211). Here, Sherman interjects that as contemplative studies is interested in contemplative practices not merely as objects of scholarly examination, but as methods to

aid in study, those conducting research and teaching in the field would benefit from Christian Spirituality's concern with wisdom in action:

> …where Contemplative Studies scholars are fascinated by contemplative states of concentration and absorption, scholars of Spirituality have been more broadly engaged by those phenomena that point towards human persons living and acting according to their spiritual dimension . . . . Indeed, as scholars of Spirituality have understood, and as Contemplative Studies scholars are learning, self-implication reverberates not only through one's academic conclusions but also through one's pedagogical approaches. (p. 211)

While the ethic of service, for example, is derived from the realization of an embodied Christian spirituality, contemplative studies has yet to articulate in detail the contours of a transformed consciousness that extends beyond the confines of the individual. Finally, Sherman contends that both disciplines shall not be accused of being fluffy. As contemplative practices received a revival of interest both inside and outside Christianity within the twentieth century, much of the academic discourse on and depiction of the mystic painted the person as extreme and the corresponding lifestyle as marginal at best. This is not the contemporary nature of the scholarly curiosity around contemplative experience pursued by either Christian Spirituality or Contemplative Studies.

Sherman goes on to critique Roth's claim that contemplative studies is consciously integral and self-reflective unlike the "cognitive imperialism" present throughout the history of epistemology since the Enlightenment. He reasons that Roth's polarizing coupling of eastern religious experience that supplements western rationality is, itself, the enactment of an unconscious imperialism:

> The image of a spiritual East and a scientific West has often been tied to essentializing accounts of one culture as inherently passive and the other active, accounts that, as Edward Said, Richard King and others have shown, may too easily become complicit in "the hegemonic political agendas of Western imperialism." So, a word of caution is in order lest Contemplative Studies scholars give narrative hostages to Orientalizing fortune. (p. 216)

Sherman warns that this positioning of eastern thought and contemplative practices in relationship to western scientific empiricism may serve to unintentionally solidify the renderings of the cultures as binary opposites. This positioning may also contribute to the uncritical exoticizing of those things eastern as they become the projection of the missing part of the materialist Westerner's soul.

Lastly, Sherman reads Roth's critique of empiricism as containing an implicit assumption that in the Western, Christian view of existence, the natural and supernatural cannot penetrate one another. He posits that, for Roth, this leads to the conclusion that there is an unbridgeable division between metaphysics and epistemology. Because contemplation has been linked within the Christian tradition to experiences as otherworldly as visions, Roth's line of reasoning would eventually render the pairing of Christian contemplative practice and scientific inquiry incompatible. However, Sherman debunks this stating that "[t]his way of understanding the relationship of faith and reason, one based upon the strict division of the natural and supernatural, can hardly be essentialized as the Christian norm" (219). In fact, such thinking is being dismantled from within Christianity. Therefore, one should not assume that Christian contemplative tradition is incoherent within the framework of contemplative studies.

Sherman brings to light a number of factors critical to the creation of this new knowledge domain, namely the absence of religious thought and contemplative practices from the Christian tradition. A unifying philosophy for contemplative studies must take into account the shared truths that emerge from the higher levels of consciousness experienced in all wisdom traditions. Although not explicitly stated by Sherman, within eastern wisdom traditions there also exists the understanding that the desire to extend oneself in support of others is a sign of a more mature human consciousness. A unifying philosophy must map this terrain of engagement for both scholarship and teaching praxis. Acknowledging the paucity of discourse on Christian contemplative tradition within contemplative studies, we now turn our attention to perhaps the most central construct in the contemplative studies movement: mindfulness.

Olendzki (2011) outlines the Buddhist system of phenomena classification from the Abhidhamma tradition and critiques the place of mindfulness and wisdom within another lineage, Abhidharma. In the former tradition, Abhidamma, experience is understood as constructed:

> Consciousness arises and passes away each moment because it is a process or an event that occurs rather than something that exists in any stable and identifiable way. It is characterized just by "knowing" and thus can only arise in relationship with an object that is known. (57)

Six means of engaging with consciousness are possible vis-à-vis the five sense organs plus the mind. According to this system, the largest overarching categories of phenomena organization are called universals and occasionals. Universals are mental factors that arise in unison in any state of consciousness. There are seven of these. Occasionals are

mental factors that may be present, but are not necessarily present in any state of consciousness. There are six of these.

Both universals and occasionals are separated into wholesome and unwholesome varieties that never co-arise as they are mutually exclusive. Significantly, mindfulness is one of the wholesome universals. It is defined by Olendzki as "presence of mind, non-forgetfulness, and a certain stability of focus" (61). Also important is the categorization of compassion and wisdom as two of the wholesome occasionals. According to Olendzki, [c]ompassion adds an empathetic response to suffering" and "[w]isdom in Buddhist thought is a quality of understanding the nature of experience, of seeing clearly the impermanence, interdependence, and impersonality of it all, as well as seeing the origin and cessation of suffering as it manifests moment to moment in experience" (62). Wisdom is necessary in order for insight to take place as the understanding inherent in wisdom is what catalyzes transformation.

In the Abhidamma tradition, attention occurs as a layered experience while meditation unfolds as a process. Attention has three stages. Basic attention is foundational and consists of simply cognizing an object, focusing attention on an object, and comprehending its attributes and contours. Next is deliberate conscious attention and, finally, a refinement of it brought about by mindfulness. Additionally, the process of meditation is characterized by five stages: 1) changing the mind; 2) training the mind; 3) purifying the mind; 4) transforming the mind; 5) liberating the mind.

Olendzki argues that this constructivist model of awakening espoused by the Abhidamma tradition is undergirded by a more cogent philosophy than that of the innatist model of awakening proffered by the Abhidarma lineage. The innatist model schematizes

phenomena such that mindfulness and wisdom are universals and thus arise and pass away moment to moment. This implies that the natural state of the mind is mindful, wise, and awake, but is subverted by the arising of unwholesome factors. Olendzki is confounded by what he sees as the conflation of consciousness and subject that he interprets as a contradiction of Buddhism's non-duality. He insists that "[c]onsciousness is not a subject, but an activity, a process, an event recurring moment after moment" (67).

In looking at the innatist and constructivist models side by side, one can discern their different implications for the field of contemplative studies. Cheifly, in a teaching practice that employs contemplative practice as a part of course curriculum, one must be explicit with students about one's intention. Is it students' arrival at a more concentrated mind state, the loosening of students' attachments to polarizing positions, moving students through an awakening process or something else? In the third case, ethical issues could emerge and contemplative studies should tease out what is appropriate within various institutional settings. The divergence between the Abhidammam and Abhidarma traditions described by Olendzki also suggests that, beyond Buddhism, there are other religious traditions that not only exist, but that also contain disparate philosophies of contemplative experience in general and the cultivation of wisdom in particular. A unifying philosophy of contemplative studies must attend to this.

Walsh (2011) elucidates various conceptions of wisdom and proposes Wilber's integral theory as a means of understanding the extent to which these ideas cohere within a holistic system of thought. He establishes that "all authentic religions…contain contemplative or mystical branches that foster an array of psychological and spiritual skills . . . . [that] can culminate in a direct insight into reality that yields a radically

different (transrational, transconceptual, or transcendental) kind of wisdom" (p. 110). However, it was not until Greek philosophy systematized types of wisdom that the western world understood sophia (knowledge of first causes) and phronesis (practical wisdom) as categorically distinct. Walsh reasons that this historical division of wisdom leads one to question whether or not contemporary contemplative studies has reflected upon whether or not the wisdom traditions it draws upon all understand wisdom in the same way.

In an attempt to address whether the nature of sapience is unitary or multiple, Walsh introduces integral theory as means of establishing where wisdom presents itself within this schema. Integral theory relies upon four quadrants that represent reality domains. They are interior, exterior, individual, and collective. Walsh concludes that wisdom shows up in all four of these dimensions. This means that wisdom is not mutually exclusive to one facet of reality, but can be expressed through individuals, cultures, societies, and institutions. Since this is the case, a repertoire of epistemologies is necessary for the engagement with these different expressions of wisdom. Integral theory refers to this approach as integral methodological pluralism. After examining theories regarding developmental levels (i.e. preconventional, conventional, and postconventional) and developmental lines (i.e. cognitive, moral, and ego) in relationship to wisdom, Walsh recommends that scholarship needs to enact a deeper investigation of the developmental nature of wisdom, keeping in mind that methodologies applied will effect interpretation.

Two additional constructs within integral theory are broached by Walsh, states of mind and types. Although research on contemplative experience proposes that wisdom

arises during a particular mind state, contemplative traditions are more interested in sustaining such experience. Through contemplative practice, it is possible for one to transform passing mind states into increasingly higher stages of consciousness. Additionally, personality types, which are more persistent than states and stages, may also be related to wisdom. This correlation also requires more scholarly attention.

Finally, Walsh revisits the concept of sophia. He suggests that subjective wisdom or sophia has three discernable forms: intuitive apprehension, conceptual understanding, and transconceptual/transrational. While the first two are acquired cognitively, the last is beyond cognition. It is "a direct apprehension of consciousness by consciousness, Mind by Mind" (p. 124). This epistemology exists within the contemplative or mystical branches of all major world religions. It is above rational, discursive thought and is referred to by Huxley (1972) as "The Second Doctrine of the Perennial Philosophy" (p. 124).

The creators of contemplative studies have much to take away from the application of integral theory to the nature of wisdom. One of the most profound implications for the contemplative movement in higher education that comes out of Walsh's discussion is that institutions can be expressions of wisdom. It is possible that the instantiation of contemplative epistemology within the academy could be such a manifestation. Additionally, the use of integral theory's four quadrants provides a clear chart for scholars of contemplative studies in terms of how the study of wisdom can be developed within discrete disciplinary domains as well as in an interdisciplinary fashion. For example, the social sciences may have particularly relevant methodological approaches to researching wisdom within social, cultural, and institutional contexts while

other scholars may collaborate to investigate wisdom at the intersection of domains such as religion and neuroscience. While embracing contemplative epistemology is one way in which higher education institutions may embody wisdom, the teaching praxis of professors who incorporate contemplative practices into their curriculum may be another.

Orr (2014) relies upon the thinking of Nagarjuna and Wittgenstein to develop a philosophical framework for contemplative education that addresses skeptics' criticism of contemplative practices as subversive to the program of intellectual rigor characterizing academia. Both Nagarjuna, the founder of the Madhyamika school of Buddhism, and Wittengenstein, the linguistic philosopher, share the concern with the ways in which language shapes our perceptions of reality. As language can be misleading, it can create "diseases of understanding" that poison the mind of individuals and contaminate our entire culture (p. 36). With this problem in mind, Orr argues that the employment of mindfulness practices in teaching is an effective strategy in the dismantling of oppressive discourses and curriculum woven into the fabric of our educational institutions and culture.

She posits that western culture contains such tainted perceptions that are evidenced by a prolific hyper-individualism. The dualistic thinking that produces and reifies the belief in a separate self is what contributes to inflexible cognitive structures that influence not only our thinking, but our emotions and behaviors as well. Rigid identification with the socially constructed categories of race, sex, gender, class, and others stem from the perception of a discrete and objectified self. Language and discourse that establishes and perpetuates this phenomenon can be unraveled through bringing mindful attention to one's thoughts, feelings, and somatic experiences. In the process of

teaching and learning about a subject of inquiry, a concomitant process of contemplative practice can occur. Training to recognize emptiness, interconnectedness, and impermanence takes place through cognitive, intellectual means as well as through the heart and the body (p. 36). Ultimately, this training can lead to the abandonment of oppressive discourses and dysfunctional patterns of thought, feeling, and perception (p. 41).

Ending problematic, dualistic thinking, which seems exacerbated in western culture, was of interest to both Nagarjuna and Wittgenstein. While erroneous perceptions may stem from linguistic inaccuracies, Buddhism offers a way of seeing that is free from delusion. Orr explains that:

> [f]or Nagarjuna, and for Wittgenstein in the West, these [misperceptions] involve [linguistic] misunderstanding about the self. A special focus on Wittgenstein's work was the Western dominant discourse's radical distinction between mind, and thus cognition/thinking, and the rest of the human being. He argued that this dualistic distinction leads first to solipsism and ultimately reduces language to nonsense (1968, passim). (p. 43)

Again we are confronted with the notion that a radical individualism spawned by dualistic thinking results in a self-centered attitude. Here, Orr's reasoning suggests that splitting off the self from others has the same developmental consequence as splitting off the mind from the whole person. The result in both instances is a cognitively, emotionally, and spiritually immature individual. In response to this concern, Orr claims the educator has the ability to intervene and cultivate transformation in her students. In closing, she urges that "[w]ithout a mindful approach, no matter how fully convinced a

student may be of a position or idea contrary to their habitual way of thinking, its noncognitive dimensions may remain to color future understanding and experience" (p. 46).

Orr's unique contribution to the genesis of a unified philosophy of contemplative studies lies in her focus on teaching praxis. According to her framework, the integration of mindfulness practices into teaching equips the educator with an ethical interventionist strategy aimed at deconstructing oppressive discourses and healing the mind/body split that is pervasive within academia. This perspective on contemplative studies addresses Sherman's critique that the field has not focused its attention on spirit in action or the ways in which Christ-consciousness or Buddha-nature is lived out in the world. For Orr, a mindful approach to teaching is the embodiment of wisdom. Along similar lines, contemplative inquiry has been linked to love.

Physicist Arthur Zajonc (2006), in a call for pedagogical renewal, argues that there is a relationship between knowledge, love and contemplation. He establishes a philosophy of teaching contemplative inquiry and describes a course he taught at Amherst College with Art Historian Joel Upton, Eros and Insight, that is based upon it. He contends that the academy, focused on the development of the mind, neglects the heart and, in doing so, creates a society of separateness and violence as the epistemologies to which we subscribe form our way of living in the world. However, contemplative inquiry has the capacity to reintegrate the part of the self rejected through academia's exclusive privileging of critical thought and scientific and quantitative analysis. It possesses this capacity as it is, in its essence, an epistemology of intimacy, participation, and connection. With humility, Zajonc expresses his intent:

> I hope to convince you that contemplative practice can become contemplative inquiry, which *is* the practice of an epistemology of love. Such contemplative inquiry not only yields insight (*veritas*) but also transforms the knower through his or her intimate (one could say) loving participation in the subject of one's contemplative attention. (p. 1744)

One's habituated way of perceiving duality inherent in existence is dissolved when one focuses one's attention on something in a contemplative manner. When fully immersed in the experience of contemplative inquiry, there is no distinction between the observer and the observed, the knower and what is known.

Zajonc continues by conceptualizing the qualities of contemplative inquiry and illustrating their integration into Eros and Insight. He begins by articulating the contours of seven aspects of contemplative inquiry: respect, gentleness, intimacy, participation, vulnerability, transformation, and formation. An eighth feature of contemplative inquiry is insight. It is the result of the presence of the seven qualities in relationship to the object of study. Further, Zajonc presents eight phases of the course and their accompanying curriculum that included interpretation of poetry, art-making, and visual perception exercises as a means of investigating cognition, feeling, and sense perception. These phases often reflected capacities necessary not only for scientific and contemplative inquiry, but for living a life of intimacy, participation, and connection. They are as follows: the first class, sustained attention, maintaining openness, sustaining contradiction, developing self-love, developing love of others, loving the deed, and reimagining your education.

A number of implications for the development of a unified philosophy of contemplative studies can be found in Zajonc's argument. Firstly, he extends a particular type of credibility to contemplative studies through his profession as a physicist. His training in scientific method serves to complement his focus on teaching praxis and represents the balance of heart and mind he advocates. Additionally, a theme that has emerged between Zajonc and Orr is the power of contemplative practices to disrupt the perceptual tendency toward subject-object duality. A central feature of a unified philosophy of contemplative studies must take up this problem of dualism as it presents itself in research, teaching, and the epistemologies that guide them.

If the emergent field of contemplative studies eschews the scientific legacy of the European Enlightenment, namely its historical reductionism and its claims to value free and objective inquiry at the expense of veridical subjective experience, then more inclusive models of arriving at truth are needed. Such inclusive models in which contemplative epistemology works collaboratively with scientific inquiry must seek to articulate the variety of contemplative practices and their capacity for penetrating dualistic thinking as well as the processes by which an individual develops and lives out wisdom.

Contemplative Practice in Teaching

Contemplative studies courses rely upon an integral epistemological approach to teaching across the disciplines that cultivate the individual student's process of inner and outer transformation. In accord with the scholars in the previous section who have contributed to the philosophy of contemplative studies, the practitioners and researchers of contemplative pedagogy do not evade scientific method, rationality, or critical

thinking. Rather contemplative studies courses join objective, third person epistemologies with second and first person ways of knowing. Professors from fields as diverse as Music, Peace Studies, Liberal Arts, History, Religion, and Law have created curriculum that repairs the problematic dualism proffered by historically reductionist epistemologies that legitimate exclusively objective methods of arriving at truth at the expense of subjective experience. Restoring the mind/body connection lays the groundwork for cultivating in students the capacity to engage empathetically with others and to perceive social reality with a fresh, critical eye otherwise unavailable. As Orr contends (2014), such curriculum has the power to liberate students from linguistic barriers that inhibit the perception of the interconnectedness of being and to imagine ethically sound alternatives to oppressive ways of thinking, speaking, and acting in the world.

Ed Sarath (2006), University of Michigan School of Music Professor, explicates the rationale for his creation of the bachelor's degree in Fine Arts in Jazz and Contemplative Studies (BFAJCS) and argues that the realization of social pursuits such as racial, ethnic, and gender equality require epistemologies that maintain the veracity of second and first person ways of knowing. Dubbed "creativity and consciousness studies" by Sarath, the emergent field represented by the BA degree infuses contemplative practices within an interdisciplinary curriculum. A central aim of this program is to enlarge the epistemological universe in which students operate. Sarath accomplishes this in the conception of the degree by relying upon traditional, "object-driven" (p. 1817) methods of arriving at knowledge while incorporating more avant-garde practices such as second and first person experience. He defines second person education as "process-oriented" (p. 1817) and, therefore, fundamental to creativity and he establishes that first

person education "involves the experience of the innermost regions of the self, the knower, through meditation practices" (p. 1817).

Sarath contends that BFAJCS is a prototype that can be appropriated to meet the needs of diverse institutions and fields of study. While this fledging degree program has no counterpart at any other mainstream higher education institution, its organization and content lend itself to replication in other conventional settings. It is consists of 4 years of curriculum within which students "take a full slate of jazz and broader music courses, music and nonmusic electives, and about 25 credits of coursework from diverse units on campus that involve meditation practice and related theoretical, cultural, and historical studies" (p. 1818).

Ultimately, Sarath's rationale for an education in creativity and consciousness studies is grounded in the understanding that one's capacity to affect outward change depends upon the depth of one's inner transformation. Within the program, meditation exists as the subjective starting point for rigorous analysis and process-oriented, second-person experience allows students to gain a self-awareness of creativity. Both the first and second person methods of knowing are not a replacement for third person epistemologies, but deepen and expand students' engagement with them (pp. 1817-1818, 1837)

Finally, Sarath forwards two crucial reasons why a BA degree with contemplative practice at its core is necessary for students. First, it provides students with a breadth and depth of the emerging field of study that would not be achieved if only elective courses were taken. Second, our society requires profound educational reform within higher education in order to develop in students the skills and abilities to address exigent social

issues, namely the lack sustainability of our relational practices with the environment and other peoples. The kind of educational shift our world demands is one that that takes an integral and expanded epistemological perspective on problems and works at the intersection of academic disciplines to find solutions. In order for 21st century leaders to address global crises, they must do so in such a way that a personal, inner transformation can catalyze their service in the world (p. 1839). In other words, Sarath reiterates Sherman's (2014) call for contemplative studies to attend to "wisdom in action" (p. 211).

Clifford Hill (Hill, Herndon, & Karpinska, 2006) describes the content and curriculum of his Peace and Tolerance course which had a contemplative studies focus. During his time as Arthur I. Gates Professor of Language and Education at Teachers College, Columbia University, Hill developed this course in a manner that respected the separation between church and state while providing students with historical, cultural, and religious context regarding contemplative practices within a variety of wisdom traditions. Hill asserts the primacy of such situative factors within teaching and learning about contemplative practices, particularly within a Peace and Tolerance course. Since religious difference is the source of conflict globally, cultivating empathy based upon first person, subject experiences with contemplative practices from an array of religious traditions promotes not merely tolerance, but peace. When the focus of education is not reduced to argumentation and analysis regarding scriptural and doctrinal texts, but is centered on transpersonal experience, educators offer students a shared spiritual search as a unifying basis for human relating (pp. 1915-1916).

Hill designed a three-part course which moves students from more general exposure to major world religions and their attendant contemplative practices to the ways

in which contemplative studies is shaped by diverse contemporary investigation into those age old exercises. The first section of the course exposes students to contemplative practices within Hinduism, Buddhism, Taoism, Judaism, Christianity, and Islam. The second section of the course examines the contexts out of which such practices emerged, providing students with breadth and depth of contemplative practices as well as the commonalities shared between them. Finally, in the third section of the course, an integral approach to conceiving of the mind, the body, and the society is explored and benefits of this holistic understanding are assessed (pp. 1916-1917). Experiential projects and online discussions were assigned as means of cultivating first person subjective awareness and practicing contemplative responding respectively (pp. 1921, 1923).

Far from the accusations within the liberal arts, Andrew O. Fort (2013), Professor of Asian Religions at Texas Christian University, argues that contemplative studies reflects precisely the kind of meticulous, critical attention within its forms of investigation that is characteristic of the disciplinary standards within the liberal arts. Contemplative reflection is a means by which individuals develop perceptions about the nature of themselves and others. Additionally, contemplative inquiry exists within numerous religious traditions around the world and is legitimated within cultural contexts outside of the western academic arena. Bringing awareness to oneself and others through practices of contemplative reflection and inquiry has the capacity to engender critical thinking and to dismantle structures that oppose human thriving. Fort claims that these practices and their respective potentialities lie at the heart of liberal arts education (pp. 23-24).

Fort goes on to assert that contemplative study promotes embodiment

and leads to the perception of interconnectedness. He states that, "[c]ontemplative study can naturally lead to a grater understanding of the human body, mental states, and their connection" (p. 26). This has particular relevance in terms of training students to become aware of emotions as they affect their physiological states (p. 26). In addition, such awareness impacts students' real interpersonal relationships in and out of the classroom. Fort posits that contemplative inquiry cultivates in students an apprehension of the ways in which all forms of life are connected physically and aids students in engaging with questions of metaphysical connectedness (p. 27).

Finally, while Fort advocates for contemplative studies he also suggests that it gives rise to ethical issues in teaching. He emphasizes that contemplative pedagogies do not seek to abandon objectivity, rationality, analysis or any other traditional markers of critical thinking that are emblematic of study within the liberal arts. Instead, contemplative studies relies upon the pedagogical integration of classical, third person epistemologies with subjective, first person experience. The latter pedagogies include "slow, attentive reading and reflecting on texts," "[r]eceptive 'listening to the text,'" "'contemplative' class discussions in which participants practice deep listening and mindful speech, striving to understand 'opponents' empathetically before offering critique," and "demystify[ing] and historiciz[ing] a tradition through lectures and reading *while* providing direct experience of some teachings and techniques, thus giving students a better intellectual and kinesthetic understanding of bodily practice" (pp. 28-29). One ethical consideration emerges with regard to implementing the deconditioning of thought patterns and other socialized ways of being. Another ethical concern is the qualifications of the professor providing instruction in contemplative practices (pp. 29-30).

Elise Young (2014), Professor of History at Westfield State College, presents the contemplative pedagogy for a course she teaches on the Middle East and Africa. The "History as Dharma" model which she employs relies upon both "contemplative praxis pedagogy" and "contemplative practice historiograph[y]." It is grounded in Buddhist and Yogic philosophies as well as African and feminist epistemologies (p. 133). Young contends that "contemplative pedagogy encourages teachers and students to experience themselves as historical actors on a path to liberation where liberation is freed from its dualistic confines (victor/victim), and instead, is defined as a path (praxis) to freedom from samsara (hindrances)" (p. 134). Implicit in this model is an understanding that the mind/body dualism propagated by historiography is inept at accounting for the relationship the individual experiences between her interior, subjective reality and the exterior, social reality she inhabits with other living beings and the environment. Through this approach, Young aims to provide contemplative practices to her students a vehicle for transformative experience, enabling them to use mindful discernment about issues facing our world (p. 134).

Because historiography is shaped within the confines of a dominant cultural paradigm, it is imperative that students utilize contemplative ways of reading history that endow them with the ability to perceive the suffering generated by oppressive narratives (p. 136). The internalization of oppressive narratives create internal obstacles for individuals and external obstacles for society as connections between mind and body are severed by energetic blockages (p. 137); however, "[y]oga traditions, African epistemologies, and feminisms can become 'medicines,' pathways to healing, conduits for unblocking" (p. 138).

Since history is lodged in the body, Young advocates the re-imaging of history as a contemplative practice. She does this by developing in her students a community identity in the classroom, referring to the community as "sangha" (community of practitioners) and offers instruction in simple yoga postures. She also incorporates aspects of Raja Yoga (e.g. self-study, wisdom or discriminative insight, meditation, and concentration) into the reading of history texts. She asserts that "[m]indfulness practice in daily life…leads to heightened sensitivity to dire consequences of historical processes . . . ." and as "[h]istory and [students'] lives begin to be read as templates laid one over the other . . . . [h]istory as dharma awakens the 'knowledge' that healing one's 'particular' suffering is healing the suffering of the world" (p. 140).

Wioleta Polinska (2011), Associate Professor of Religious Studies and Chair of Philosophy and Religious Studies at North Central College, advances a transformative, pluralistic model for teaching religious studies courses that is rooted in mindful contemplation. It is her contention that, by training students in contemplative practice that refuses to reject the connection of body and mind or the role of emotions in learning, educators engender in their students the capacity for a more positive relationship to religious differences that exceeds mere tolerance. Such pedagogy is vital to our society which is characterized by multiculturalism and religious diversity (p. 159).

She does not advocate religious syncretism; rather, she suggests that a pluralistic approach can serve to strengthen one's own religious identity while cultivating a receptive flexibility with regard to the religions of others. The goal is a transformative relationship with those who are religiously different from oneself, not conversion to another's religion or embracing of another's religious worldview (pp. 160-161). A

contemplative, embodied as well as traditional, critical engagement with a variety of religions provides students with an integrated approach to religious studies that emphasizes the interconnection of mind and body, self and other (p. 161).

Polinska argues that, through teaching present moment awareness, a pedagogy of mindfulness facilitates students' capacity to hold and eventually transform negative emotions that are triggered due to the discomfort of engaging with human differences (p. 163). Because the intellect is not the domain of pathos, moral arguments are insufficient to address students' resistance to attending to the diverse subjectivities of others. Instead, as means of developing students' empathetic imaginations, educators must foster in students' the ability to compassionately respond to their own emotional states. The cultivation of self-compassion allows for one to extend the value of first person, subjective experience to others who are different from themselves (p. 165). The threat students experience internally as a result of their inability to relate to difficult emotions must be addresses by educators as it impacts the ways in which students relate others both inside and outside the classroom when similar, challenging emotional states go unprocessed (p. 164).

Magee (2011), Professor of Law and Co-Director of the Center for Teaching Excellence at the University of San Francisco, contends that contemplative practices must be integral to curriculum within legal education. Popular application of contemplative practices has captured the attention of lawyers who utilize mindfulness primarily as a stress reduction technique. However, Magee posits that both phronesis and ethics undergird the contemplative movement within the field of law which values

contemplative practices as instrumental in the necessary reform of legal education (p. 3). She states:

> The movement goes much further, suggesting a new approach to the foundation of legal education-one which may better instill in young lawyers an abiding sense of an inspiring professional identity, embodying self-reflective civic engagement and practical, ethical judgment by broadening ways of learning what they need to know to practice and to lead effectively in a changing world. (p. 3)

An epistemology that accounts for more than the philosophical underpinnings of law, a winning approach to legal practice that privileges individual success, and the cultivation of political acumen is required for the transformation of the study and practice of law in our contemporary, global society. The contemplative movement within law proposes an embodied awareness as integral to the training of future legal practitioners, ones who aim to work for personal transformation as path to just leadership within the profession.

Magee (2013) also suggests three significant potentialities for the inclusion of contemplative curriculum within legal education. First, the integration of contemplative practices within legal education may have the ability to redress three central criticisms of the profession of law and legal education (p. 31). Second, the contemplative movement may have the capacity to remedy problems of "professionalism and professional identity development" inculcated in legal education. Third, the incorporation of contemplative practices into legal education may be fundamental to the transformation of law in the United States from its current stance which is "one in support of subordination, exclusion, and the denial of human dignity to racial minorities, women, and others" to an evolved posture of equity, inclusion, and social justice (p. 32).

Magee provides rebuttals to each of the arguments against the contemporary state of legal practice and education. Each of these refutations are grounded in contemplative pedagogical praxis. First, she addresses the "mainstream critique" represented by the 1912 Carnegie Foundation report, *Educating Lawyers*. The appraisal accuses legal education of failing to foster in students a professional identity based upon the synthesis of practical knowledge, ethics, and socially responsible conduct. To this charge, Magee states that contemplative practices train students in "greater self-awareness and the capacity for self-regulation and self-correction" while cultivating self-compassion and compassion for others (p. 36-37).

Next, she engages with the "alienation" and "critical race" critiques of legal education. In response to the "alienation critique" that asserts that a problematic disengagement with real emotions, values, and self exists within legal education and the practice of law, Magee claims that engagement with contemplative practices engenders an awareness of these. With regard to "critical race and other outsider critiques," Magee reasons that contemplative practices which cultivate one's experiences of interconnectedness and compassion have the potential to decondition one's habitual drives for power and domination over others (p. 37).

As contemplative studies aims to gain credibility within the academy, educators employing contemplative pedagogies seek to demonstrate that they do not abandon rationality and the scientific method, but bring traditional processes of truth verification into relationship with first person experience. In fact, the integral epistemological approach allows for a more holistic perspective from which students can foster intellect and wisdom simultaneously.

Research on Contemplative Practice Among University Students

Short-term engagement in contemplative practices by college and university students have additional physiological, behavioral, and cognitive benefits for them. Numerous disciplines in the sciences and social sciences have begun to delve into research on contemplative practices. In particular, some of the most current inquiry into the effects of contemplative practices on students' health and academic performance are represented by research in fields as wide-ranging as physiology, molecular medicine, social and preventative medicine, and cognitive, behavioral, and social psychology. Scholarship from these traditional, empirically based disciplines is presented in the review that follows, demonstrating that the contemplative movement has in deed garnered support from academics trained in the scientific method. Within such transdisciplinary interest in contemplative studies there remains, at core, a commitment to investigating the effects of contemplative practices as the condition under which human flourishing can be achieved. Considered as a whole, the studies reflect the idea that the absence of negative traits and states alone is not enough for optimal human functioning. The presence of positive traits and states is also requisite for the thriving and education of the whole student. An integral, holistic approach to research on students must rely upon both first-person, subjective experience as well as third person, objective epistemologies in order to assess the potentially transformative effects of contemplative practices on them.

The groundbreaking study on the effects of mindfulness-based stress reduction (MBSR) in premedical and medical students by Shapiro, Schwartz, and Bonner (1998) examined not only the presence of distressing psychological states and traits, but the

manifestations of positive states and traits contingent upon them. A key feature of this work is its attention to the spirituality of the subjects of the study. While critics of the secular appropriation of contemplative practices identify the exclusion of participant spirituality from research and practice as contextually problematic, this study maintains the integrity of mindfulness meditation through measuring subjects' spiritualities as interdependent with their psychologies. (Van Gordon et al., 2014).

The authors of this study recruited medical and premedical students to participate in a 7-week mindfulness-based intervention that they represented as "Stress Reduction and Relaxation" (p. 585). Out of a total of 78 participants, 37 were split into two intervention groups consisting of 18 and 19 participants each. These participants took part in a mindfulness-based intervention program. The remainder were assigned to a wait-list control group. Measurements for intervention and control groups were both measured twice—once before the intervention and once soon after the conclusion of the intervention. The second measurement was deliberately scheduled at the time of an exam period as means to capture any benefits of the intervention under a period of extraordinary stress (pp. 585-586).

The mindfulness intervention consisted of curriculum based upon the Stress Reduction and Relaxation (SR&R) model. Although SR&R is an 8-week model, the researchers devised curriculum for the intervention group over the course of seven weeks with a two and a half hour session once per week. Three contemplative modalities were taught to the group: sitting meditation, body scan, and hatha yoga. Additionally, these students were instructed in lovingkindness meditation and forgiveness meditation which was not a part of the Kabat-Zinn model. The students engaged in embodied awareness

exercises for the cultivation of mindful listening and empathy and received information on stress management. Finally, the group participated in small group discussions to share their personal experiences with the intervention program (p. 586).

The pre- and post-intervention measurements for empathy, psychological distress, depression, state and trait anxiety, and spirituality yielded significant differences in groups' post-intervention scores. In comparison to the students in the control group, the students in the intervention group reported a decrease in depression F (1, 69) = 8.18, $p <$ .006, state anxiety $F(1,69) = 4.11$, $p < .05$, trait anxiety $F(1,69)$, $p < .002$, and psychological distress $F(1,69) = 6.62$, $p < .02$. At the same time, they reported an increase in empathy $F(1,69) = 4.3$, $p < .05$ and spirituality $F(1,69) = 5.62$, $p < .02$ (pp. 588-589). These results were reproduced in the waitlist control group, remained consistent across experimenters, and were seen during the time of exams (p. 592).

In conversation with the findings from the previous study is another, more recent one on the effect of mindfulness meditation on university students (Myint, Choy, Su, & Lam, 2011). The study examined the physiological effects of a 3-week mindfulness meditation program on eighteen undergraduate students from the University of Malaya's Biomedical Science Program. The authors emphasize the fact that, unlike other studies, one of the criteria for selection in this study was that the participants had to be healthy. None consumed alcohol, smoked cigarettes, or took medication that could have impeded their wellness (p. 166). The students were divided equally into three groups: a meditation intervention group without examination stress, a meditation intervention group with examination stress, and a non-meditating group with examination stress. Both subjective and objective measurements were employed at three different times: before the

intervention period, three weeks into the intervention period (the evening before the examination period commenced), and three weeks after the intervention period ended (pp. 166-167).

In contrast to the study conducted by Shapiro, Schwartz, and Bonner (1998), the meditation intervention did not rely upon any previously constructed model utilized within a clinical context. Rather, the authors of this study state that an instruction in mindfulness meditation from the Theravadan Buddhist tradition was given to students. The teaching consisted of a "two-component model of meditation practice"—sitting posture and breath awareness. After a 15-minute explanation of this practice, the remaining 45 minutes were left for the students to engage in the practice. The researchers recount that "[t]he goal of the meditation practice was to attain complete awareness of all the sensations in the entire body such that the sphere of meditation encompassed all psychophysical events that occurred in the present time" (p. 167). After this introductory session, it was requested that the participants engage in mindfulness meditation twice per day for one hour per sitting. The students were asked to maintain this schedule five days per week for a period of 3 weeks (p. 167).

While the authors of the study hypothesized that students in the meditation intervention groups would show reductions in stress levels during the examination period, only some evidence supports this expectation. Although the Depression Anxiety Stress Scale was significantly ($p < 0.05$) reduced in the post-intervention measurement for the meditation group with no examination challenge, it was not significantly reduced for the other groups. The authors note that these findings do not correspond with the study by Shapiro, Schwartz, and Bonner (1998) which found that the meditation intervention

considerably reduced psychological distress for students during the exam period and they consider that programmatic differences in the interventions may account for this inconsistency. Additionally, no significant variations occurred in cardiovascular and cortisol outcomes at any time between any group (p. 169). Finally, the participants recorded their subjective experiences in logbooks which indicated that 83% felt relaxed 20 to 45 minutes after their meditation sessions began, but were not able to sustain this state (pp. 169-170).

Haaga et al. (2011) conducted a 3-month study on the effects of the Transcendental Meditation (TM) program on the use of substances by university students. In collaboration with the Maharishi University of Management Research Institute, the American University recruited 295 students from universities in the Washington, DC vicinity through advertising their study on "brain functioning, cognitive development, and health" (p. 2). Potential participants were screened out due to health problems related to blood pressure, hypertension, history of coronary heart disease, hypoglycemia, and a history of chronic fainting (p. 2). They were placed into either an immediate meditation intervention group or a wait-list/delayed start control group (p. 3).

Including elements found in the interventions constructed by Shapiro, Schwartz, & Bonner (1998) as well as Myint, Choy, Su, & Lam (2011), the current study utilized a sub-clinical, standardized program of meditation based upon the spiritual teachings of the founder of the TM movement, Maharishi Mahesh Yogi. The students who qualified for the TM program were expected to adhere to a practice schedule that consisted of meditating "about 20 minutes a day, twice a day" (p. 3). The students were instructed by two advanced practitioners of the TM technique who had been taught by Maharishi

Mahesh Yogi, and had been practicing for over 35 years. The students were separated into groups according to sex and were taught by a same-sex instructor. The authors of the study explain that "TM practice involves two components: a suitable sound "mantra" specifically chosen for its facilitation of the process of settling the mind and a precise technique for using it (p. 1) . . . . [It is an] experience of restful alertness-full self-awareness devoid of customary mental content" (p. 3). As a part of the standardized 7-step program students attended lectures, personal interviews, personal instruction, and check-in sessions (p. 3).

Although the researchers hypothesized that the students participating in the immediate meditation intervention would report reduced use of cigarette smoking, illicit drugs, and alcohol in comparison to the wait-list/delayed start group (p. 2), the results did not confirm this (p. 6). However, an unexpected outcome presented itself with regard to sex and alcohol consumption. Men in the intervention group showed a significant decrease in the intake of alcohol in comparison to the men in the control group (p. 6). Whereas men in the intervention group had a mean of 5.83 (SD 8.66) drinks per week at the posttest, men in the control group had a mean of 10.11 (SD 9.04) drinks per week at the posttest (p. 5).

Van Gordon et al. (2014) examined the effects of an 8-week "Meditation Awareness Training" (MAT) program on university students' psychological well-being. The authors recruited undergraduate and postgraduate students from a university in the East Midlands (UK) through the dissemination of e-flyers which stated that the purpose of the research was to "assess the benefits to well-being of meditation and mindfulness" (p. 383). They organized a meditation intervention group of 14 students and a non-

randomized, wait-list control group of 11 students (p. 383). By the end of the study, only 11 participants remained in the intervention group (p. 386). Similar to the other studies reviewed in this section, the researchers recruited a sub-clinical population of students to participate in the study (p. 383). Students were excluded from participation in the study due to psychotherapeutic or counseling treatment concurrent with the intervention period, prior meditation training, a psychological disorder diagnosed up to 12 months before recruitment, and current use of psychopharmaceutical medication (p. 384).

While MAT is a secularized program delivered to a sub-clinical group, it contains the ongoing community support and techniques characteristic of traditional Buddhist meditation practices. Although it uses no explicitly Buddhist terminology, MAT conveys concepts such as impermanence and emptiness through the teaching of insight meditation techniques. The approach is developed to cultivate "improved self-control and ethical awareness, patience, generosity, and compassion" (p. 384). In order to receive a certificate for completion of the course, students are required to attend at least seven of the eight 2-hour sessions. Each session consists of didactic teaching, discussion, and either guided meditation or other mindfulness practice. Although, no amount or duration of practice was specified, students were asked to practice mindfulness and meditation on their own and to integrate mindfulness practice into activities in their daily lives. During the third and seventh weeks of the intervention, students had the opportunity to receive an individual support session with one of the MAT facilitators, all of whom had at least three years of supervised meditation training (p. 384).

The results of the study confirmed that, compared to the control group, the meditation intervention group had significantly improved posttest scores on emotional

distress, positive and negative affect, and dispositional mindfulness. At the outset of the intervention, the MAT participants had significantly higher pretest scores for negative affect and emotional distress. At the end of the intervention period, however, there was no significant difference between the negative affect levels of the intervention group and the control. In fact, the intervention group scored significantly lower in emotional distress than the control group by the end of the intervention period. As measured by the Depression, Anxiety, and Stress Scale (DASS), the intervention group had a mean score of 4.45 (SD 3.83) while the control group had a mean score of 12.27 (SD 8.03) (pp. 387-388).

Helber, Zook, and Immergut (2012) observed the effects of contemplative practices on the executive functions of higher education students. Based on the work of Miyake et al. (2000) and Welsh & Pennington (1988), the authors explain that "[e]xecutive functions is the term for the complex, cognitive abilities necessary for planning, self-monitoring, goal setting, and strategic behavior. These functions are thought to be mediated by the dorsolateral prefrontal cortex. Further research cited in this study—Tang et al. (2009) and Brefczynski-Lewis et al. (2007)—led the authors to contend that "[t]he mechanism by which meditation training may affect executive functions is that both may share neural pathways" (p. 351).

Because there is a paucity of empirical investigation into the effects of meditation on student cognition within an educational setting, the authors set out to examine the effects of contemplative practices on the executive function of students taught within upper division sociology and cognitive psychology courses at Purchase College. Students enrolled in these courses were recruited through the offer of extra credit for participation

in the study. Those who chose not to participate could receive extra credit through the submission of another assignment. The meditation group was comprised of 18 students from the sociology course entitled, “Personal Transformation and Social Change” while the control group consisted of 13 students from the cognitive psychology course.

Students enrolled in the sociology course met twice per week during which time the professor delivered instruction on a variety of contemplative practices. They were trained in concentration, mindfulness, and visualization techniques by the professor who had over ten years of meditation training. Each class session began with 10 minutes of meditation. Students were expected to engage in the contemplative practices outside of class meetings and to keep a journal in which they recorded the days and duration of their meditation sessions. They were also required to write in their journals about their first person, subjective experiences with the contemplative practices including any difficulties they encountered. Although no specific time was assigned for meditation outside of the class, they were encouraged to practice five days a week for at least five to ten minutes a day.

Although the researchers had hypothesized that, in comparison to the control group, the students in the meditation group would demonstrate increased performance in executive functions assessed by two objective measurements, a significant improvement was not seen. The authors note a number of limitations to their study which may account for this lack of significance. These limitations include small sample size, inconsistency in student meditation times outside of class, and the assessment of executive functions with only two measurements, The Stroop Color and Word Test (Golden & Freshwater, 2002) and Trail Making Test (Army Individual Battery, 1944). However, within the meditation

group, the results indicate a greater increase between the pretest and posttest. An increased amount of time individual students spent engaging in meditation outside of class correlated strongly with an increased improvement in their level of executive functions (pp. 355-356).

Morrison et al. (2014) examined the effects of mindfulness training (MT) on mind wandering in university students over a 7-week period. Fifty-eight healthy students from the University of Miami, thirty of whom were female, were recruited to participate in this study at an orientation for psychology and neuroscience majors and through flyers distributed on the campus. In a quasi-random fashion, thirty students were assigned to the MT intervention group and 18 students were directed into the wait-list control group. The only variable affecting random group placement was students' schedules. While sex was nearly equally balanced between the two groups, the total number of participants was heavily weighted in the intervention group due to the exigency of the study. The results of the study were meant to inform the implementation of a new intervention delivered as a part of a university-wide initiative. Students' cognitive abilities were measured in pre and posttests—the first within the first two weeks of the semester and the second within the period between midterms and final examinations (p. 3).

The MT intervention was modeled after the MBSR program (Kabat-Zinn et al., 1992). Once per week, students attended a session in which an expert instructor taught rudimentary mindfulness concepts and provided students with an opportunity to talk about obstacles to mindful engagement. At the end of each session, the instructor led the students in 5-10 minutes of mindfulness practice (p. 5). Twice per week, students also attended researcher-supervised individual sessions for 20 minutes, during which they

listened to “attention-focusing audio files recorded by the instructor” (p. 6). Every other week, students engaged in either a mindful sitting practice or a mindful body scan practice during these individual sessions. For the seventh week of the intervention, students engaged with their practice of choice. Students were not asked to engage in any additional mindfulness practices outside of the instructor- or researcher-supervised sessions (p. 6).

The results of this study revealed that, while MT did not enhance working memory tasks (operation span and delayed recognition with distractors), it did augment sustained attention response task (SART) performance. In comparison to students in the control group, students who received the MT intervention showed higher SART accuracy in their posttest scores (p. 8). Additionally, those who participated in the intervention group, evidenced less intraindividual reaction time variability (more consistency in response speed) in their posttest outcomes (pp. 8-9). Therefore, the authors contend, short term MT may inhibit mind wandering and should be studied for its other potential psychological and academic benefits (p. 10).

Hall’s (1999) study on the impact of meditation on African American college students, like Shapiro, Schwartz, and Bonner’s (1998) study is not one the most recent publications on the effects of contemplative practice on higher education students. However, like Shapiro, Schwartz, and Bonner’s work, this scholarship possesses a heretofore unreplicated novelty. It is significant, first, in that it examines a cohort of ethnic minority students who engaged in contemplative practices and, second, in that it assesses the impact that contemplative practice had on their academic achievement. Thus, this study is representative of the higher social aspirations of the contemplative

movement in higher education as it seeks train students in an embodied awareness that can lead to inner transformation and that has the potential to affect social change.

The author of this study recruited fifty-six undergraduates who were enrolled in two sections of an introductory psychology course at Hampton University. It was explained to the students that they would be participating in an "experiment [that] involved the effect of focused study groups on academic performance" and that they would meet in study groups twice per week for the duration of the semester that they were enrolled in the course (p. 411). The students were randomly and equally assigned to the meditation intervention group and the control group. Students completed one of the requirements for the course through participation in the study (p. 410).

The meditation intervention group relied upon a program that comprised elements of both Transcendental Meditation (TM) and Egyptian meditation. As defined in the review of the study by Haaga et al. (2011), TM is a contemplative movement founded by Maharishi Mahesh Yogi that utilizes mantras and mind calming techniques. Hall explains that:

> Egyptian meditation involves focusing on and visualizing an Egyptian symbol that represents a certain quality or characteristic. The purpose of focusing on the symbol is to obtain a particular goal . . . . It also involves chanting words of power that correspond to the goal (Amen, 1990). (p. 408)

The study groups were organized by two upper-class psychology majors who had prior experience with meditation and received training for their roles as meditation instructors. They earned independent study course credit for their contribution to the experiment. The intervention group was given meditation instruction in "natural breathing techniques,

relaxation, and attention-focusing techniques" (p. 411) which were practiced by the students for the first and last 10 minutes of each study session. Meanwhile, the control group met to study for one hour without meditating (p. 411).

While the students' cumulative GPAs for the fall semester indicated no significant differences between intervention and control groups ($F = .811$, $p < .318$) both the students' semester only GPAs for the spring ($F = 4.25$, $p < .041$) as well as their cumulative GPAs for the spring ($F = 6.41$, $p < .041$) showed significant differences. The intervention group means for the spring semester only GPAs was 2.85 while the control group means was 2.55. The intervention group means for cumulative spring GPAs was 2.93 while the control group means was 2.48.

The research findings from biomedicine and cognitive and behavioral psychology attest to the rich, epistemological possibilities averred by the contemplative movement in higher education. Empirical evidence in tandem with first-person, subject experiences demonstrates that affording students the short-term opportunity to practice embodied awareness can, in many instances, significantly transform detrimental physiological responses, self-harming behaviors, and suboptimal cognitive functioning. For many college and university students, academic success is typically achieved through divorcing the body from the mind which must perform. This severed connection can lead not only to serious health consequences for students, but may actually inhibit the realization of their highest cognitive potential.

Contemplative Studies at University Research Centers

Contemplative interventions in the general population have the ability to reduce the impact of a variety of obstacles to optimal cognitive, behavioral, and affective

functioning. Such findings are reported by university centers for the study of contemplative practices. Leaders in the scientific research contingent of the contemplative movement in higher education are exemplified by the Center for Compassion and Altruism Research and Education (CCARE) at Stanford University, the Contemplative Studies Initiative at Brown University, and the Oxford Mindfulness Centre at Oxford University. These institutions rely upon interdisciplinary inquiry as the universities' researchers in departments ranging from Psychology, Psychiatry, Medicine, and Brain and Cognitive Sciences collaborate with one another as well as local hospitals and community organizations. They employ integral epistemological approaches as they apply scientific methods from the aforementioned disciplines in contemplative interventions in clinical and subclinical trails. As universities develop research centers for the scientific investigation of contemplative practices, they legitimate within the academy the domain of contemplative studies while they search for ways to mitigate suffering and optimize functioning within human lives.

Center for Compassion and Altruism Research and Education (CCARE), Stanford University

Jazaieri et al. (2013) performed a study of the effects of a compassion cultivation training program (CCT) in collaboration with Stanford's CCARE. The authors explain that the emotion of compassion is inextricably linked with the corresponding impetus in the feeler to extend herself to others in an altruistic manner. In order to enhance social connectedness and pro-social behaviors, the researchers aimed to ascertain the efficacy of the CCT program. Specifically, the study examined the impact of the program on three manifestations of compassion: expressing compassion for others, receiving compassion

from others, and expressing compassion towards oneself. In the CCT protocol, compassion is described as:

> ...a multidimensional process comprised of four key components: (1) an *awareness* of suffering (cognitive/empathic awareness), (2) *sympathetic* concern related to being emotionally moved by suffering (affective component), (3) a *wish* to see the relief of that suffering (intention), and (4) a *responsiveness* or readiness to help relieve that suffering (motivational). (pp. 1117-1118)

Participants were recruited from Bay Area locales including Palo Alto, San Francisco, and Berkeley. Online community listings, community bulletin boards, and email listservs were the means by which the researchers advertised this randomized controlled trial. Out of the 100 adults who met the criteria for inclusion in the study, 60 were assigned to the CCT while 40 were assigned to a wait list control group (p. 1116). After a non-significant rate of drop out, 49 completed CCT and 30 remained in the control group (p. 1120).

Geshe Thupten Jinpa, principal translator to the Dalai Lama for the past 30 years, developed the 9-week CCT curriculum with a team of experts. Along with clinical psychologists, Stanford research scientists, and the backing of CCARE, the program was delivered to CCT participants in a series of six steps: 1) focusing and settling the mind, 2) generating loving-kindness (i.e. “feeling of caring and warmth”) and compassion along with awareness of their psychosomatic correlates, 3) directing loving-kindness and compassion toward oneself, 4) directing loving-kindness and compassion toward others, 5) directing loving-kindness and compassion toward “*all* beings,” and 6) visualization of removing other’s suffering or extending joy to others. The instructors for the program had

qualifications which consisted of "advanced training in psychology, formal mediation practice, including a variety of compassion practices, and experience teaching meditation practices" (p. 1119).

The results of the study confirm the researchers' first hypothesis and show partial support for their second hypothesis. First, the authors expected that, in comparison to the control group, CCT participants would demonstrate a significant increase in all three expressions of compassion. As indexed by two measurements, Fears of Compassion Scales (FCS; Gilbert et al., 2010) and Self-Compassion Scale (SCS; Neff, 2003a) the posttest scores of the CCT group reveal reduced fears of in the three expressions of compassion as well as increased self-compassion. Second, the authors anticipated that, in comparison to the control group, the amount of time CCT participants engaged in formal compassion-focused meditation would correlate positively with an increase in all three expression of compassion. While the evidence from the two measurements did not support the expectation that amount of compassion-focused contemplative practice is associated with the ability to experience increased compassion from others and from oneself, it did support the hypothesis that amount of compassion-focused contemplative practice is associated with the ability to experience increased compassion for others (pp.1122-1123). Through this study, contemplative intervention has been shown to reduce fear, an affective obstacle to optimal functioning.

Koopmann-Holm, Sze, Ochs, and Tsai (2013) conducted a series of three interrelated studies that examined the effects of meditation on affect. The authors characterize differences between "actual affect" which is "a response to an event" and "ideal affect" which is "a value, goal, and state that people desire and work to attain" (p.

497). In a previous study by Tsai (2007), the researcher contended that, according to Affect Valuation Theory (AVT), "practices like meditation [alter] people's ideal affect because such practices reflect and reinforce specific cultural values, ideals, and standards" (p. 497). Thus, the following three studies were performed. The first study aimed to assess the impact meditation had on actual affect and ideal affect and sought to evaluate the value meditators and non-meditators placed upon low arousal positive (LAP) states and high arousal positive (HAP) states. The second study intended to rule out self-selection and non-specific effects based upon indeterminate findings in the first study. Finally, the third study intended to rule out expectancy effects (p. 497).

The results of the first study conformed to some of the authors' predictions. Participants consisted of university students who were recruited to take part in an online study. The students were assigned to separate groups—one that was composed of students who had been engaged in "Buddhist-inspired" meditation for at least one year and the other that was comprised of students who did not engage in meditation at all. Results from the Affect Valuation Index (AVI; Tsai & Knutson, 2006; Tsai, Knutson, & Fung, 2006) revealed partial support for the researchers' hypotheses. As anticipated, in comparison to students who did not meditate, students in the meditation group placed higher value on LAP and less value on HAP. However, in contrast to the researchers' expectations, no significant differences were detected between the two groups' actual LAP or HAP. Additionally, no significant differences were seen in the ideal negative states or their actual negative states between the two groups (p. 499).

In order to test whether or not the evidence from the first study was strictly a result of engagement with a mediation practice, the researchers set out to examine the

possibility that self-selection or nonspecific effects could have influenced the findings. Self-selection may have occurred due to a correspondence between meditators and the value of LAP states. Additionally, a non-specific effect may have been a positive mentoring relationship (p. 499).

The participants for the study were 74 Bay Area female students who were assigned three classes. Nineteen were assigned to a mindfulness meditation class, 17 were directed into a compassion meditation class, and 16 were placed in an improvisational theater control group. Another control group consisted of 22 students who were not place into any class at all. All three classes met for 8 weeks. All groups were measured on three occasions (before, during, and after classes) by the full version of the AVI (Tsai & Knutson, 2006; Tsai et al., 2006), the Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985), and an online log every evening that contained a 17-item version of the AVI (pp. 500-501).

The results of the second study showed limited correspondence with the results of the first. In correspondence with the first study, LAP was valued more by students participating in meditation groups as opposed to those in control groups. In addition, no significant differences between groups were evidenced in actual affect of ideal negative affect. However, meditation did not change students' valuation HAP which suggests that self-selection may have occurred in the first study with regard to group difference in ideal HAP (p. 501).

In order to test expectancy effects, the researchers conducted the third study. The participants were 102 university students who received course credit for taking part in the study. After reading short descriptions of the three classes from the second study and the

corresponding materials students would have access to at the outset of the classes, the participants rated their levels of expectancy that the class would a) alter their actual affect and b) alter their ideal affect (pp. 502-503). While the findings from the second study showed that meditation classes changed ideal LAP, the results from the third study show that the students expected meditation classes to change both actual and ideal affects (more calm and less excited) in comparison to the improvisational theater class. Students in the third study also expected meditation class would alter actual and ideal HAN and LAN, results that are not substantiated in either the first or second studies. Therefore, the researchers concluded the results in the first and second studies were not due to expectance effects (p. 503). This study represents the power of contemplative intervention to positively impact ideal affective functioning.

Contemplative Studies Initiative, Brown University

In collaboration with the Contemplative Studies Initiative at Brown University, Kerr, Josyula, and Littenberg (2011) conducted a qualitative study of diaries kept by individuals already participating in a Mindfulness-based Stress Reduction (MBSR) clinical trial. The qualitative study at hand analyzed participants' writing about their experiences with at-home meditation practice. Participants were recruited through Craigslist Boston, MA and advertisements placed on community boards in Cambridge and Somerville, MA (p. 82). Out of the eight healthy females who were initially recruited, five completed and maintained diaries throughout the course (p. 83).

As a part of the randomized controlled MBSR trial, the five participants who completed the present study followed the 8-week program developed by Kabat-Zinn (2003) (p. 81). Led by a certified MBSR instructor, they met once per week for 2-2.5

hours per session. Body scan, yoga, and sitting meditation were taught to the participants. Additionally, after the fifth week, participants attended a silent, day-long mindfulness retreat. Exclusive to the study at hand, the participants were expected to write in "practice logs" on a daily basis. In 1-3 sentences, they were to describe, immediately after engagement in contemplative practice, what they perceived to be the most significant element of their experience.

Two approaches were used by the researchers in the design of the study which facilitated the interpretation of participants' diary entries—grounded theory and an observational coding scheme. Relying upon grounded theory, the results from the analysis of the diaries' content evidenced the emergence of some key themes, specifically "greater clarity, detail and less generality," "improved affect," and "developing a observing attitude towards their own experience" (p. 86).

The results from the observational coding schema showed that the construct of "reperception" could be employed as a means of interpreting the diaries. Developed by Shapiro, Carlson, Astin, & Freedman (2006), "reperceiving" refers to "the ability to disidentify oneself from one's experiences to observe them without reaction or judgement. Through the process of reperception, individuals are able to simply be with their thoughts, feelings and emotions rather than being defined by them" (p. 82). The researchers found in their analysis of diaries "an improvement in reperception from the beginning to the end of the course" which was "characterized by either less negative reactivity or an increase in meta-awareness" (p. 86). Additionally, although they found increased reactivity half-way into the trial, it was followed by an increase in reperception (p. 86).

Finally, they did not see a significant correspondence between increased reperception and an altered valence (positive or negative) of experience (p. 89) and concluded that, based upon this finding, the concept of "progress" in MBSR should be redefined as "*developing an 'observing' attitude and relationship toward the illness rather than changing the illness itself*" (p. 91). Therefore, this study supports the contention that contemplative intervention can lessen hindrances to realizing optimal cognition and behavior. It does so by presenting a contemplative practice as a paradigm in which one may reconceptualize what constitutes the very success of one's clinical treatment.

Also in participation with Brown University's Contemplative Studies Initiative, Kerr et al. (2011) conducted a quantitative study of mindfulness meditation (MM). The researchers examined the impact of MM on cue-induced modulation of alpha waves in the primary somatosensory cortex, the central site in the brain for reception of the sensory stimulus of touch. Decreases in alpha rhythms have been found elsewhere (Kelly, Gomez-Ramirez, & Foxe, 2009) to be implicated in perceptual skill and, in a concentrated state when attention is selective, approximately 7-14 alpha waves in early sensory cortices can be modulated. Because MM is a programmatic attempt to aid in concentration that brings about enhanced perceptual ability, Kerr et al. investigated if MM would result in increased cue-induced alpha modulation in program participants as opposed to those in a control group (pp. 1-2).

Participants were recruited through advertisements for the study placed on bulletin boards and computer listservs. The twelve individuals included in the study met the inclusion criteria which required healthy, 18-50 year old English speakers without

any psychiatric disorders or prior meditation experience. Six participants were assigned equally and randomly to a MBSR group or a non-meditation control group.

The two groups engaged in a number of study-related activities including MEG scans and tactile stimulation delivered in localized and cued-attention detection runs while the MM group alone also engaged in Mindfulness-based Stress Reduction (MBSR). MEG scans used to measure magnetic fields in the brain were performed by blinded technicians. During experimentation, tactile stimuli were delivered to each participant's hand and foot which were placed in plastic frames. Separate localized stimuli were administered to the hand and foot. Finally, a visual concentration exercise followed by localized cues were carried out to assess the subjects' abilities to detect accurately the application of stimuli to the hand or foot (p. 2).

As hypothesized by the researchers, the results of the study confirmed that, in comparison to the non-meditation control group, the MM group evidenced an augmentation of 7-14 Hz alpha modulation in response to localized hand or foot cues as observed in MEG imaging in the 600-800 ms postcue period. In addition, between the 0-8 week period of MBSR, the MM group demonstrated enhancement of 7-14 Hz alpha modulation in response to the same cues during the same postcue period. No alteration was observed in the control group during the MBSR period. Finally, the 9-10 Hz alpha sub-band evidenced augmented modulation in MM group. This study corroborates the claim that an obstacle to optimal cognitive functioning can be reduced through contemplative intervention. Specifically, higher frequency alpha rhythms can be decreased successfully through the MBSR program (p. 6).

Oxford Mindfulness Center, Oxford University

In association with the Mindfulness Centre at Oxford University, Crane et al. (2014) inquired into the effects of time spent engaging in an at-home mindfulness meditation practice on participants' depression relapse. Participants in the current study were already in a Mindfulness Based Cognitive Therapy (MBCT) intervention as a part of the Staying Well after Depression Trial (p. 17).

Participants in the intervention were recruited from Oxford, England and Bangor, North Wales through community outreach, general practice offices, and metal health services. All were in remission from a minimum of three major depressive episodes and 80% had suicidal tendencies (ideation or behavior). One hundred sixty-six participants were assigned randomly to either cognitive psychological education (CPE) or treatment as usual (TAU). Ultimately, ninety-nine individuals were assigned randomly to receive MBCT, 44% of whom were on antidepressants (pp.18-19).

In correspondence with the 8-week intervention program, the researchers developed a series of measurements. The program adhered to the one specified in the MBCT manual (Segal, Williams, & Teasdale, 2002). Two-hour sessions once per week consisted of training in meditation skills such as concentration, body and breath awareness, and decentering of perception (pp. 18-19). MBCT participants were asked to engage in an at-home mindfulness meditation practice six days per week over the course of seven weeks. Recurrence of a major depressive episode was evaluated at four post-treatment intervals of 3, 6, 9, and 12 months (p. 17). Measurements included the time of relapse into a major depression, a home practice diary, a treatment plausibility rating, the

Hamilton Rating Scale for Depression (Hamilton, 1960), and the Childhood Trauma Questionnarie (Bernstein & Fink, 1997) (p. 21).

As predicted by the researchers, the results of the study indicate that maintaining a formal, at-home mindfulness meditation practice is positively correlated to MBCT outcome. Additionally, those who spent more time in formal, at-home mindfulness meditation had a significantly lower risk of relapse into a major depression after 12 months. Specifically, three or more days of practice per week corresponded with nearly half the risk of relapse. The study also demonstrated that plausibility ratings did not correspond with participant outcome. Finally, no correlation was detected between an informal, at-home mindfulness meditation practice and participant outcomes (p. 23). This study proves that, while the lack of a formal, at-home meditation practice is an impediment to remission from major depression, incorporating such a practice decreases the threat of relapse in proportion to the amount of time one spends meditating.

Also in collaboration with the Oxford Mindfulness Centre (OMC), McManus, Muse, Surawy, Hackmann, & Williams (2015) examined the effects of Mindfulness-Based Cognitive Therapy (MBCT) on the frequency and distress level of intrusive images experienced by patients suffering from hypochondriasis. Participants in the study were a sub-cohort of individuals already engaged in MBCT at the OMC in connection with an established program of research (McManus et al., 2012). Researchers conducting a previous study (Muse et al., 2010) observed that the sub-group was afflicted by health anxiety-related intrusive imagery and were recruited for participation in the study at hand (p. 789).

From the sub-group, twenty individuals were recruited for the current study. All met the inclusion criteria which required that participants were 18-65 year old fluent English speakers diagnosed with hypochondria as the principle diagnosis according to DSM-IV-TR specifications. No participants met the exclusion criteria which stipulated that they had realistic health anxiety, were actively suicidal, or were diagnosed with a psychotic disorder, substance dependency, or bipolar disorder (pp.789-790).

In alignment with the 8-week intervention, the researchers relied upon a series of measurements. The MBCT followed the standardized program forwarded by Segal et al. (2002) which specifies engagement in 2 hour classes once per week. Classes were led by a seasoned MBCT facilitator and co-facilitator. During the first three meetings, a series of modalities were introduced including body scan, sitting meditation, breathing space, and mindful movement. The fourth session was centered on education about behaviors that perpetuate hypochondriasis, namely, worry, rumination, checking, and reassurance-seeking. In the last four session, participants were asked to use meditation to practice alternative ways of relating to emotional states that reinforce hypochondriasis. They were also required to meditate outside of class sessions for about an hour per day, six days per week for the duration of the program (p. 790).

In order to test the researchers' hypotheses, the Short Health Anxiety Inventory (SHAI; Salkovskis et al., 2002) and The Southampton Mindfulness Questionnaire (SMQ; Chadwick et al., 2008) were administered at two intervals—immediately after the intervention and three months after the intervention (p. 790). As anticipated by the researchers, participants related a significant decrease in the frequency of intrusive images immediately after the MBCT intervention. Reported decreases in frequency were

maintained as evidenced by the measures three months later. Between the two measurements, the mean number of experiences decreased from over seven times per week to less than once per week. In addition, participants indicated lower distress levels in response to the intrusive images. Finally, between the two measurements participants' reported increased ability to release attachment to intrusive images (p. 792-793). This study confirms the potential of mindfulness practices to lessen impediments to healthy cognitive, behavioral, and affective functioning in individuals suffering from the psychiatric distress of hypochondriasis.

Research from the Center for Compassion and Altruism Research and Education at Stanford University, the Contemplative Studies Initiative at Brown University, and the Oxford Mindfulness Centre at Oxford University are evidence that the contemplative movement in higher education seeks to produce rigorous, empirically-based scholarship as it relies upon subjective, first person experience as means of cognitive, behavioral, and affective interventions. The studies in this section represent the most avant-garde approaches to fostering pro-social behaviors, alleviating human suffering, and enhancing human neurological functions. Through the production and dissemination of knowledge, research universities have the ability to shape cultural values. Specifically, they hold the power to legitimize the contours of academic disciplines and their corresponding epistemologies. Universities that house centers dedicated exclusively to research on contemplative practices are forging the path for the contemplative movement in higher education and are ushering in a foundational shift within the academy.

Contemplative Practice for Individual and Social Transformation

Nascent theorizing and empirical study confirm the transreligious wisdom that social transformation begins with personal transformation. As rigorous, empirical data continues to prove the salutary effects of contemplative practice on behavioral, cognitive, neurological, and affective dimensions of human functioning, new vistas are being imagined for the value of contemplative approaches within clinical and subclinical populations. Specifically, connections are being made between contemplative practice and social justice. The primary insight behind this relationship lies in the significance of subjective affective states in the process of inner transformation. One's ability cultivate a compassionate yet observing, decentered response to emotions is an *intra*personal skill developed through mindfulness that has monumental *inter*personal ramifications. Scholars from fields such as Sociology, Social Policy, Social Work, Counseling Psychology, Somatic Psychology, and Education have all noted that embodied awareness is crucial to the self-regulation of emotions which have the potential to either contribute to successful perception and intentional response or to distort vision and hijack effective relating. Embodied awareness of affect, non-identification with feelings, and appropriate responses to the subjectivities of self and other are especially essential when confronted with unjust and unsustainable social structures which, naturally, give rise to difficult and, at times, overwhelming emotions.

Hick and Furlotte (2009) explicate the relevance of mindfulness practice to social justice approaches to social work and contend that a chief similarity shared between social change endeavors and contemplative practices is that both engage in a dialectic between the individual's inner and outer worlds. The authors cite three social justice

approaches as being particularly salient in terms of their perceptual attention to oppressive social structures: structural (Hick & Murray, 2008; Mullaly, 2007), critical (Fook, 2002), and anti-oppressive (Baines, 2007). While cognizing institutionalized forms of domination is part of the work of radical mindfulness training, the contemplative practice seeks to reintegrate the mind/body split engendered in western societies thereby rendering the body as a site of trauma that participates in healing from systemic abuse. The scholars propose that "[i]ndeed, employing mindfulness practices in examining external and internalized oppression provides hope for a structural framework that is felt and lived, and not merely cerebral" (p. 6).

They clarify the working definition of mindfulness within a social justice approach to social work and distinguish its contextual usage from other fields. Based upon the work of Langer (1989), the authors hold that mindfulness is comprised of social, cognitive, and wellness dimensions. Within the current article, they define mindfulness as "consciously paying attention in the present moment to what is happening within us and around us with the attitudes of openness (not relying on fixed categories) and non-judgment" (p. 9). They establish that, while mindfulness is often associated with its Buddhist origins, within social work, mindfulness is an intervention strategy, "a treatment modality (for example, Coholic & LeBreton, 2007), a mode of self-care (for example, Hick, 2008) or a way to enhance the client-worker helping relationship (for example, Hick & Bien, 2008)" (p. 7).

The scholars' rendering of the relationship between mindfulness and social justice approaches to social work are influenced by critical social theory and the structural approach. They conceive of a "dialectical relationship" between "the individual mind and

society" and schematize mindfulness and social justice approaches according to congruencies and tensions (pp. 11-12). The congruencies between the two consist of awareness and social relations, non-dualism and dialectic, consciousness, and self-reflection. The tensions are composed of the notion of theory and human nature (p. 12). The authors explain that, although challenges to integration exist:

> Social justice approaches to social work provide skillful methods to uncover, analyse, and change unjust social structures and institutions. Mindfulness introduces skillful means for cultivating and sustaining awareness about ourselves, our everyday experience, and our experience in the world. Taken together, they can enable social workers to consciously know their inner and outer experience, the dialectical relationship between the two, and how this plays out in society. (pp. 20-21)

Garcia, Kosutic, and McDowell (2015) argue that emotions have as vital a role to play in social justice work as consciousness, yet they contend that it is the self-regulation of these emotions that determines the extent to which one can engage effectively in social change. The authors cite the theory of Freire (2000), namely, his concept of critical consciousness. Critical dialogue, central to critical consciousness requires both critical reflection and critical action. However, the scholars problematize the concept of critical consciousness developed by Freire as well as current social justice discourse that omits emotion from discussion of theory and praxis (p. 3). They show that while emotions can serve to catalyze one's resistance to injustice, they can also trigger one's defense mechanisms that reify dynamics of domination or inhibit personal agency (pp. 4-8).

The authors suggest that mindfulness trains one to regulate one's emotions in a way that enables the strategic ability to resist oppressive structures. They explain that "[r]egulating our emotions helps us attain interpersonal goals by enabling us to (a) manage how others perceive us, (b) please and protect others, and (c) influence the behavior of others" (p. 8). In contrast, high levels of emotional reactivity can sabotage our intentions of achieving justice. The lower one's degree of reactivity, the better one is able to thoughtfully choose the most appropriate response in a given situation (p. 9). Mindfulness-Based Cognitive Therapy (MBCT) and Mindfulness-Based Stress Reduction (MBSR) are examples of two meditation-based programs that cultivate emotional regulation. The scholars elucidate the nature of mindfulness and how it serves to decondition negative thought patterns, enabling practitioners to engage constructively affective states through:

> (a) awareness of external and internal stimuli, (b) acceptance of the feelings and thoughts associated with the stimuli, (c) ability to act with awareness and without reactivity, and (d) non-judgmental stance to thoughts, feelings, and experiences (Baer, Smith, Hopkins, Krietemeyer, & Toney, 2006). (p. 10)

Finally, the authors discuss a number of implications for mental health professionals who often act as social justice agents in collaboration with their clients. They state that mental health professionals, in an attempt to help their clients navigate oppressive social structures may, unwittingly, obstruct their clients if they have not learned to regulate their own emotions. They can support social justice work by becoming aware of the role emotions play in it. In addition, mental health professionals

might more effectively serve their clients by taking an integral approach to mindfulness-based interventions and "liberatory practices" (p. 12).

Johnson (2012) makes explicit his positionality as a person in recovery from addiction to ideologies and suggests that this gives him a unique vantage point for perceiving the ways in which revolutionary ideas for social change must take root in bodies that are whole and free. He begins by surveying the theories of Mahatma Gandhi and Wilhelm Reich as historical steppingstones for learning about the body as an instrument for social transformation. Then, he explores more contemporary iterations of embodied awareness for social transformation in the work of Sensory Awareness Founder and holocaust émigré, Charlotte Selver, the social analysis of spiritual activist David Bohm, the social philosophy of Norman O. Brown, and the Christian theological ethics of Richard Niebuhr.

For Gandhi, embodied spiritual practice rested, fundamentally, on the premise that social justice was contingent upon the cultivation of the body as a site of resistance to colonial domination. In addition to his well-known contemplative practice of Kriya yoga, Gandhi maintained and advocated personal discipline in the areas of diet, exercise, and sexual activity. Taken from the work of Alter (2000), Johnson forwards Gandhi's program for realizing self-rule: "It is easier to conquer the entire world than to subdue the enemies in our body . . . The self-government which you, I and all the others have to attain is in fact this . . . . The point of it all is that you can serve the country only with the body" (p. 35). Training the mind/body as whole, unsevered organism served two purposes. First, it "strengthen[ed] the revolutionary for the severe challenges of resistance to violence." Second, it "disciplin[ed] the hard edges of emotional reactions that

fragment the revolutionary community and keep it from harmonious and effective action" (p. 36).

Wilhelm Reich, although not associated with any spiritual program or contemplative practice, serves to enhance our understanding of how embodied awareness is central to resisting social oppression in an industrialized western context. Influenced by Freud and Marx, Reich observed that the psychic energies of the adult hampered by a lack of individuation and an excessive dependency upon family, religion, and industrial society stultify one's ability to think for oneself and, therefore, to act as a free agent (p. 36). Reich contended that fascism is not transient and peculiar to any geopolitical context; rather, it is endemic to the human condition because of its bodily origin. Johnson explains that "[w]hen multiple layers of bodily movements, impulses, and perceptions are not creatively transformed into lives of purpose, mass media and ideologues find it easy to create mass movements based on fear and disorientation (p. 37).

In an effort to build upon the works of Gandhi and Reich, Johnson looks at the ideas and practices of four purveyors of embodied awareness. Charlotte Selver taught radical embodiment through the use of touch, a form of present moment awareness that has the ability to awaken practitioners to self, other, and world. David Bohm criticized what he saw as society's pervasive addiction to ideas which lead to a false sense of wholeness (p. 38). Norman O. Brown posited the centrality of the body in the evolution of human consciousness when he said that ". . . it is as one biological species that mankind is one . . . ; so that to become conscious of ourselves as body is to become conscious of mankind as one" (p. 39). Finally, Richard Nieburh conceptualized an inherent tension in the body's tendency toward "pilgrim" versus "missionary" identities.

He argued that, in the body's inclination toward movement, the individual is free as is the pilgrim on her journey. In contrast, in the body's inclination toward attachment to place, "her body is neither body nor place, but floating entangled in elaborately defined ideas of salvation and virtue . . . . Mobility is not one of their virtues; they are more like stone pillars . . . . Conversations inevitably bump up against a stance impervious to any assault . . . ." (pp. 40-41).

In conclusion Johnson suggests that, from these renderings of embodied awareness, any individual invested in social transformation must attend to habituated patterns of breathing, thinking, sensing, moving, and touching that deaden her ability to act as a free agent. In this regard, sacred texts, dogmas, and ideologies must be eschewed as means to be radically present to humanity. The hope for a consciousness that is able to resist domination and irrational fears of the other lies in one's power to open to the "Infinite Unknown" (pp. 41-42).

Hick and Furlotte (2010) developed a modified version of Mindfulness-Based Stress Reduction (MBSR) called radical mindfulness training (RMT) and performed a pilot study of the program. RMT seeks to address the health-related consequences of social marginalization and oppression by training participants to operationalize mindfulness in everyday life at the "personal, interpersonal, and structural levels" (p. 282). The curriculum was developed in a social work context that integrated mindfulness-based interventions with social justice approaches to serving severely economically disadvantaged (SED) people (p. 281). In addition, RMT was created to employ education in the sociology of poverty as a means of helping participants to understand and respond strategically to their socio-economic circumstances (pp. 283-284).

RMT curriculum development consisted of two stages. In the first stage, two focus groups composed of SED people were held. Based on the feedback of the sixteen participants equally assigned to the two groups, the analysis of the focus group discussions revealed that participants desired interventions that were "less blame- and disorder-oriented" in the approaches to dealing with their marginalization. Additionally, they wanted an approach to mindfulness that engaged explicitly with systemic challenges (pp. 284-285).

In the second stage, the unique elements requested by participants in the focus group were put into intervention curriculum and the pilot program was evaluated (p. 286). Participants for the pilot program were recruited through a community health center in Ottawa, Ontario, Canada. Out of 22 present at the first class, seven finished the course and completed the research instruments. All but one were homeless or near homeless in temporary housing, all had had at least one episode of major depression, and all were receiving social welfare assistance. Two had physical impairments to mobility (p. 288).

The measurement administered to the participants included pre- and posttest scales for the Self-Compassion Scale (SCS; Neff, Kirkpatrick, & Rude, 2007), the Satisfaction with Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985), and an overall ranking of the course with a written explanation for the score (p. 289). The results revealed a mean increase in SCS scores from 2.8 to 3.4 out of 5. In addition, there was a mean increase (with the exception of one participant) in SWLS scores from 3.51 to 4.42. However, the authors cannot claim a significant difference existed for either measurement between pre- and posttest scores due to the small sample size (p. 289-290). Results from the course ranking and written explanation indicated that increased SWLS

may be due to participants' perception of relating more positively to systemic oppression (p. 295).

Evans-Chase (2013) conducted a randomized controlled trial to assess the effects of mindfulness meditation in comparison to guided relaxation for juvenile-justice involved youth. Healthy self-regulation includes the inhibition of risk-taking and the ability to control behavior during circumstances that evoke higher levels of negative emotional arousal (p. 64). However, Adverse Childhood Experiences (ACE) and other traumas experienced by incarcerated youth obstruct the development of self-regulation, increasing the likelihood of social and developmental problems (p. 63). The author aimed to design a study in an attempt to redress recidivism and foster optimal health and wellbeing for incarcerated youth (p. 65).

Participants were recruited from a long-term juvenile justice facility and randomly assigned to an intervention group or a control group. Twenty-seven young men completed the study through the posttest. Fourteen were assigned to the mindfulness meditation intervention group and thirteen were assigned to the guided meditation control group (p. 70). The participants who engaged in the mindfulness meditation intervention relied on MP3 guided meditation and teachings by Noah Levine, an advanced Buddhist practitioner who has expertise working with incarcerated youth and recovering substance abusers. The intervention consisted of an 8-week program of one-hour sessions once per week (p. 68). Those in the guided meditation control group also accessed MP3s. The audio files provided instruction on progressively relaxing different muscle groups throughout the body (p. 68).

The researcher's two hypotheses were supported by the results. Before and after the 8-week program the Restraint-Weinberger Adjustment Inventory (RWAI) was administered (p. 69). In support of the author's first hypothesis, the findings of the study reveal that mindfulness meditation is associated with greater interactional self-regulation in incarcerated youth. In support of the author's second hypothesis, age moderated the effects of mindfulness meditation on self-regulation such that the older age group (18-23 years old) evidenced larger increases in self-regulation than the younger age group (15-17 years old) (p. 71).

Jacob, Jovic, and Brinkerhoff (2009) investigated the relationship between ecologically sustainable behavior (ESB) and subjective well-being (SWB) with mindfulness meditation (MM) as an moderator between the two. The authors speculate about the possible link between the contemplative practice, the behavior, and the self-perception: ". . . . MM, as a non-materialistic approach to life that one can find fulfilling in and of itself, carries the potential to undercut the equation between well-being and material accumulation, a presumed enemy of sustainability" (p. 276). Further, they contend that SWB may come about through an individual's adherence to her ideals, eco-sustainability being one. They explain that "when one's behavior matches one's ideals, particularly in relationship to as an emotionally charged project as planetary survival, one is likely to experience a sense of fulfillment reflected in SWB" (p. 276).

The researchers also provide two plausible connections between MM and ESB. First, the ability to experience the interconnectedness of creation that mindfulness meditators cultivate through training may lead to an awareness that the degradation of the environment is a form of self-harm. Second, MM practitioners may find conspicuous

consumption less gratifying and, therefore, divest themselves from hedonistic consumer practices that deplete natural resources (p. 277).

Participants for the study were recruited from the Buddhist Peace Fellowship (BPF) in Berkeley, CA. The population consisted of only organizational members willing to receive third party correspondence as stated on their membership application (p. 280). Eight hundred twenty nine participants submitted useable questionnaires that assessed demographics, activist engagement, ESB, and frequency of meditation (pp. 281-282). The study also relied upon two separate measurements for SWB, the single question General Happiness (GH) and the semantic differential (Campbell et al., 1976) (pp. 283-284).

Based upon multiple regression analysis, the findings support the authors' hypotheses and indicate that ESB and MM are both responsible for significant variance in SWB. MM, however, was more predictive than ESB (p. 290). While MM, in and of itself, was shown to be predictive of SWB, the effects of both MM and ESB on SWB led the researchers to conclude that there is a connection between personal and planetary well-being (pp. 290-291).

As exhibited by the emergent literature, contemplative practice and social change both engage in a dialectic between the individual's inner and outer worlds. As a starting point for social transformation, theory and empirical evidence identify embodied awareness as a vehicle for resisting entrenched systems of domination and acting as a free agent. In particular, the scholarship recognizes the intense emotions that result from socially sanctioned oppression and environmental degradation. It illuminates the need for the individual to transform these negative energies lest they undermine the efficacy of

one's social justice work by giving rise to unconscious, sabotaging defense mechanisms that injure oneself as well as others. Mindfulness mediation, used most frequently in clinical interventions, and Kriya yoga, as practiced by Gandhi, are examples of contemplative practices that have the power to harness emotional reactivity and its often destructive corresponding behaviors. Scholarship representing the contemplative movement in higher education is at the forefront of examining the possibilities of these contemplative practices to bring about a more just world.

Summary

Contemplative studies is establishing itself through the forging of innovative teaching praxis and original research focused on embodied awareness. The transdisciplinary scope of participation in this work is represented by scholarship ranging from the liberal arts, music, religious studies, peace and conflict studies, history, and law to cognitive and behavioral psychology, clinical psychology, psychiatry, and biomedicine. Far from forfeiting rationality or empirical evidence, contemplative studies courses employ these traditional approaches to arriving at truth in tandem with first person experience. This integral approach facilitates for students the concomitant development of both intellect and wisdom, transforming their relationships to themselves and the world around them.

Researchers have examined the impacts of contemplative practices as the modes of intervention for subclinical as well as clinical populations. Findings from studies on samples of university students have proven that short-term engagement with contemplative practices have physiological, behavioral, and cognitive advantages. Similarly, studies conducted in association with CCARE, the Contemplative Studies

Initiative at Brown University, and the Oxford Mindfulness Centre confirm that contemplative practices contribute to pro-social behaviors, mitigate human suffering, and augment human neurological functioning.

Both theory and empirical study have been directed toward investigating contemplative practice as a vehicle for individual and social change. Historical and contemporary practitioners of embodied awareness have attested to the power of contemplative practice in the regulation of emotions and the subsequent ability to be radically present to oneself and others. Such training in self-discipline has particular relevance to emotionally charged, interpersonal situations involving systemic injustice.

Notwithstanding pioneering teaching and research, the credibility of contemplative studies as a field depends upon its framers' ability to articulate a philosophy of the multiplicity of means by which an individual accesses wisdom through contemplative practice. A contemplative epistemology that maintains the veridicality of first person, subjective experience requires such an underlying philosophy.

This study aims to provide a unique contribution to the current literature representing the contemplative movement in higher education. The researcher has been able to identify only a couple of exhaustive publications that review recent research on contemplative practice (Shapiro & Walsh, 2003) and contemplative practice in higher education (Shapiro, Brown, & Astin, 2011). However, the study at hand approaches the literature review in a manner categorically distinct from the aforementioned works. In addition, it interprets the literature as emblematic of the burgeoning contemplative movement and it addresses the philosophy of contemplative studies and the theorized relationship between contemplative practice and social transformation.

Through this study of the contemplative movement in higher education, the researcher wants to accomplish a number of things, both scholarly and practical. First, she intends to emphasize the university's different constituents and its construction and production of knowledge as part of a complex, interacting activity system. Second, it is her hope that, through analyzing the discourse of the academics interviewed, social hierarchies and power relations within the university systems will be revealed alongside the strategic uses of discourse the academics employ as a means of garnering support for teaching and research. Finally, she aspires through this work to provide practitioners—academics invested in the contemplative movement in higher education—with both a grand scheme vision of how contemplative epistemology is emerging and becoming legitimized within university systems as well as effective rhetorical strategies for propagating the movement. It is her ultimate desire that contemplative practices will be taught and studied in all their diversity within classrooms and intervention settings as well as university ministry, inter-faith, student life, and health centers.

CHAPTER III

METHODOLOGY

Restatement of the Purpose of the Study

In order to rectify the absence of research on the contemplative movement that investigates the complex activities within higher educational institutions and the strategic discourse utilized by academic change agents, this qualitative study employed activity theory (AT) and critical discourse analysis (CDA) in its interpretation of interviews. This theoretical and methodological pairing is a novel approach in analyzing higher education institutions in general and the contemplative movement in particular. It is the intention of this researcher that this study will spark interest in the contemplative movement for other academics. Further, she anticipates that this work will facilitate the integration of contemplative pedagogy into professors' course curriculum as well as inspire a new direction in scholars' research.

Research Design

The design of this study adheres to the four-phase research process outlined by Creswell (2013). First, the researcher positions herself as an academic grounded in the perspectives of post-colonial theories who teaches for individual and social transformation. Influenced by the work of Frantz Fanon, she has been concerned with education as a socially liberatory practice that seeks to deconstruct the pervasive remnants of colonialist ideologies and subject formation. She sees, as Maurice Merleau-Ponty contends, that "for a being who has acquired consciousness of himself and of his body, who has attained to the dialectic of subject and object, the body is no longer a cause

for the structure of consciousness, it has become an object of consciousness" (as cited in Fanon, 1967, p. 225).

Her interest in embodied experience as inextricably linked to consciousness is also evidenced in the researcher's contemplative practices. She is a practicing Catholic who engages in imaginative prayer or contemplation (from the Ignatian tradition), lectio divina (from the Benedictine tradition), and centering prayer (developed by Trappist Frs. Meninger, Pennington, and Keating). Over the past nineteen years, she also has been supported by meditation practices from two different Buddhist traditions—zazen (from the Soto School of Zen Buddhism) and vipassana (from Theravada Buddhism). In addition to employing contemplative pedagogy in a traditional academic setting, she has taught an integrated curriculum of meditation and creative writing to clients at a community-based wellness center serving clients who were among the most radically socially marginalized—substance abusers in detox, survivors of domestic violence, the homeless or near homeless in transitional housing. Naturally, then, she holds subjective, first person experience as well as objectivity, reason, and empirical evidence as epistemologically legitimate and valuable.

Next, the researcher used grounded theory as her research strategy. She relied upon the constructivist approach taken by Charmaz (2006) as it:

> lies squarely within the interpretative approach to qualitative research with flexible guidelines, a focus on theory developed that depends on the researcher's view, learning about the experience within embedded, hidden networks, situations, and relationships, and making visible hierarchies of power, communication, and opportunity. (Creswell, 2013, p. 87)

This research strategy represents the best fit for the questions driving this study as well as the theoretical perspective, method of data collection, and method of analysis that was employed.

Although grounded theory is often used when an existing theory is not capable of elucidating a process, it may also be utilized under other circumstances. When existing theories were developed for and applied to populations that are not relevant to a researcher's inquiry or when existing theories are incapable of attending to elements essential to the researcher's investigation, it may be employed. While activity theory (AT) will be used as a theoretical lens, the researcher seeks to expand upon it in such a way that it addresses the dynamics that exist within higher education institutions as opposed to the workplace settings in which it is often utilized. Questions fundamental to the constructivist approach of grounded theory are "What was the process?," "How did it unfold?," and "What strategies were employed during the process…?" (Creswell, 2013, p. 88). These reflect the researcher's questions regarding the process of epistemological shift and the use of strategic discourse on the part of academics.

Finally, the researcher paired the theoretical perspective of AT with interviews and textual analysis under the rubric of critical discourse analysis (CDA). In this study, the strategies of academics engaged in contemplative studies were explored by applying Fairclough's (1993) CDA method as a means to analyze speech. Within the CDA framework, three levels of discourse comprise the field of understanding: text, discursive practice, and social practice. The three layers of analysis correspond well with the three planes of sociocultural analysis Yamagata-Lynch (2010) advocates in managing the interpretation of complex activity systems. Theorists of activity systems often stress the

inseparability of theory and method and there is confirmation by such researchers concerning the compatibility of CDA and AT. Most notably, the Center for Activity Theory and Developmental Work Research at the University of Helsinki hosted an event in 2009 entitled, "Seminar on Activity Theory, Discourse and Critical Discourse Analysis." At this seminar, the expansion of cultural historical activity theory (CHAT) through the implementation of CDA as well as methodological considerations of CDA were key topics addressed by presenters.

The CDA method of analysis allowed the researcher to focus on discourse related to specific activities used by two distinct categories of participants—professors who integrate contemplative practices into their pedagogy and directors of contemplative studies research centers. The researcher was interested in identifying the creative means by which these academics manoeuver within their respective institutions, drawing upon pre-existing structures, processes and resources to enact an epistemological shift which can, collectively, be understood as the contemplative movement in higher education. As CDA has an empancipatory orientation, the researcher will be interested in identifying repositories of power and social hierarchies within higher education institutions that have the potential to work toward or against the epistemological shift advanced by academics affiliated with the contemplative movement. She was concerned with describing the activities associated with contemplative pedagogy and conducting research on contemplative practices. In addition, she was attentive to analyzing patterns between how these academics articulated their concept of contemplative epistemology and how they reported the impact of contemplative epistemology on personal, interpersonal, and community/institutional relations. Semi-structured interviews were recorded and

interpreted for patterns of meaning.

Population and Sample

This study employed homogeneous sampling as a means to understand and describe a small group of academics in depth (Robert Wood Johnson Foundation, 2008). According to Creswell (2013), homogeneous sampling "focuses, reduces, simplifies, and facilitates group interviewing" (p. 158). Fifteen participants representing a spectrum of academics engaged in contemplative practice or research on contemplative practice were interviewed. There is overlap in the job descriptions of some academics as a couple are both professors and administrative directors. The sample is comprised as follows: eleven professors, two of whom are directors of contemplative studies programs at their universities, one director of a contemplative sciences center, one research scientist, one dean, and one director of a student affairs program. The number of participants from these categories of academic allowed the researcher to conduct in-depth discourse analysis and to find patterns of meaning while not designing an unwieldy project.

The researcher interviewed fifteen academics appropriate for this study. She solicited interviews from these individuals because of their expertise and diverse disciplinary perspectives: Harold Roth, Professor of Religious Studies and Director of the Contemplative Studies Initiative (Brown University); Ed Sarath, Professor of Music and Director of Creativity and Consciousness Studies Program (University of Michigan); Cliff Saron, Associate Research Scientist, Center for Mind and Brain and M.I.N.D. Institute (UC Davis); David Germano, Director, Contemplative Sciences Center (University of Virginia); John Makransky, Associate Professor of Buddhism and Comparative Theology in the department of Theology (Boston College); Louis

Komjathy, Associate Professor of Chinese Religions and Comparative Religious Studies in the department of Theology and Religious Studies (University of San Diego); Fr. Kevin O'Brien, Dean of the Jesuit School of Theology (Santa Clara University); "Michelle," a university professor whose identity will remain anonymous; Brad Grant, Professor of Architecture and Design (Howard University); Laura Rendon, Professor Emerita of Higher Education (University of Texas, San Antonio); Paul Wapner, Professor of Global Environmental Politics (American University); Beth Berila, Professor of Women's Studies and Director of the Women's Studies Program (St. Cloud State University); Alberto Pulido, Professor of Ethnic Studies (University of San Diego); Shiva Subbaraman, Director of the LGBTQ Resource Center (Georgetown University).

Interviews

The researcher developed a series of questions that she presented to the participants of the study. Those questions aimed to elicit responses relevant to the questions guiding the research. Based on the constructivist approach to grounded theory developed by Charmaz (2006), she identified a three-stage process of investigation that moves from initial open-ended questions to intermediate questions to ending questions (pp. 30-31). Not all of the questions were always posed during an interview; they were meant to guide the researcher in developing a rapport with the participant while acquiring content-rich information that will yield robust analysis. The researcher ended up asking all of the questions to the participants with the exception of only 4 people (Charmaz, 2006, p. 29; Creswell, 2013, p. 164). She conducted all of her interviews over Zoom video conferencing with the exception of Cliff Saron who invited the researcher to his

home for the interview and, to see, first hand, the projects with which he was engaged. The following questions will direct the researcher during the interviews:

Initial Open-ended Questions

1. Tell me about how you became interested in contemplative practice?
2. When did you first begin to a) integrate a contemplative pedagogical approach into your teaching or b) make contemplative practice/intervention the subject of study in your research?
3. Was there anybody who influenced you or anybody else who was engaged in this at the time you began?
4. Are you involved in supporting the flourishing of contemplative practices within the larger culture outside the university?

Intermediate Questions

1. Could you describe what it has been like to a) use contemplative pedagogy in the classroom or b) do research on contemplative practices/interventions?
2. How would you describe your colleagues' reception of the work you do on contemplative practices?
3. What can you tell me about the university's receptivity to the work you do on contemplative practices? Have you received institutional support in any ways?
4. How would you describe the emergence of contemplative epistemology in the academy?
5. What do you envision as the future of contemplative epistemology in the academy?

6. Do you see a connection between engagement in contemplative practices and the cultivation of wisdom?
7. Do you see a connection between engagement in contemplative practice and social transformation?

Ending Questions

1. What do you think are the most helpful ways for people to support the contemplative movement in higher education?
2. Would you share how any of your experiences have provided lessons about effective ways to encourage contemplative practice within the academy?
3. What advice would you give someone who wants to integrate contemplative pedagogy into their courses or wants to do research on contemplative practices/contemplative interventions?
4. Is there anything that you would like me know that I haven't asked about?
5. Is there anything you would like to ask me?

Data Collection Procedures

In November 2015, the researcher developed a tentative list of participants to contact for interviews. She had decided to attempt to contact by email one prospective participant at a time, reasoning that, one person may have the ability to share with the researcher a list of colleagues who would be amenable to being interviewed for the purposes of her study. In November, the researcher established contact with one participant who agreed to participate. However, after a series of emails to the individual went without a reply, the researcher moved on to another potential participant who she hoped she could rely upon to direct her to willing participants. In February 2016, the

second individual she contacted proved to be very supportive and a tremendous resource, forwarding the researcher the names of twelve scholars, noting which were good colleagues. Fortunately, this process continued and yielded an abundance of generous and responsive people. Eventually, the first participant who fell out of touch, reestablished contact with the researcher and provided a substantive interview. The interviewer conducted interviews for the study from February through October 2016.

Ultimately, the researcher chose to interview academics who had religious affiliations and/or social change commitments. These two criteria represented a trend the researcher gleaned from her literature review and, additionally, they spoke to her own personal devotions. Beyond mirroring the thematic strain of the literature review and having her values reflected, the researcher was interested in collecting voices that represented experts at the helm of the contemplative movement as well as those who were marginalized from the central discourse due to disciplinary as well as other social barriers.

Email correspondence with each participant varied according to how soon they were willing to commit to a concrete date and time for an interview. Upon agreeing to an interview, the researcher replied with an attempt to schedule a date and time. She also sent to the participant as an attachment the consent to participate form. In the initial email, the researcher offered to provide the participants with the list of potential interview questions. Only two participants requested to have them. Within a few days of the scheduled interview date, the researcher sent emails to confirm the meeting. At that time, Zoom video conference instructions were also given to the participant. Before the interview, the researcher collected the participant's electronic signature on the consent to

participate form that confirmed that the participant's identity would remain anonymous. However, the researcher also communicated during the interviews that she would send out another consent form authorizing the identity of the participant to be revealed. The participants were assured that it was at their own discretion whether or not they wanted their identity to be revealed and that they would have time to make that decision.

Seventeen interviews were recorded with a hand held audio device as well as onto the Cloud through Zoom video conferencing. Ultimately, only 15 proved to contain content sufficiently relevant to the study. The majority of interviews lasted for the one hour scheduled with the participant. One interview lasted approximately one and a half hours and another one lasted slightly over one and a half hours. These interviews followed the semi-structured format. Before the researcher posed her first question, she took a small amount of time to develop rapport with the participant. During the pre-interview dialogue, the researcher told the participant how the interview would be structured and assured the participant that the conversation was a process of co-investigation meant to be mutually beneficial for each of them. She also encouraged the participant to ask questions, skip questions, and to reframe questions posed in order to yield more contextually relevant responses.

With the exception of only one interview out of the 15 employed in the study, the researcher transcribed the recordings herself. The other interview was transcribed by a professional service in Los Angeles. Although the researcher indicated in the initial email sent to participants that they have the ability to view and edit the content of their interview, only one participant requested to see and make changes to the document. Finally, out of the 15 participants, all but one submitted the second version of the consent

form that authorized their identity to be revealed in the study. The one participant who did not submit the second version of the form was given the pseudonym "Michelle."

Data Analysis

Correspondence Between Research Questions and Interview Questions

The researcher constructed a central research question and four research sub-questions to guide her study. While all three phases of the interview questions (initial, intermediate, and ending) strove to elicit responses that attended to the central research question — "What is the process by which the contemplative movement in higher education is unfolding?"—the intermediate interview questions aimed directly at yielding answers that addressed the four research sub-questions. The researcher devised these four sub-questions as a means to direct the gathering of information about the complex activity systems of universities as well as social hierarchies, power relations, and strategic discourse employed by professors and directors of research institutes. Through this approach, the researcher's goal was to collect interview data that would be conducive to the application of her theoretical framework, activity theory (AT), and her method of data analysis, critical discourse analysis (CDA).

Grounded Theory

The analysis of data in grounded theory occurred as part of a 4-phase process. The first phase consisted of initial coding in which the researcher identified content categories that represented something about how the contemplative movement in higher education was unfolding. With regard to this phase, Charmaz (2006) makes the following recommendations to the researcher: "Initial coding should stick close to the data. Try to see actions in each segment of data rather than applying preexisting categories to the

data. Attempt to code with words that reflect action" (p. 47). In the second phase, focused coding, the researcher made assessments about the viability of the major categories identified in the first phase and refined them (p. 57).

In the third phase, axial coding, the researcher looked for subcategories and structured the information coded into a visual representation (pp. 60-63). For example, the researcher directed her attention to the three levels of discourse that compose the field of understanding in critical discourse analysis (CDA): text, discursive practice, and social practice. Yamagata-Lynch (2010) advises the use of these as they fit nicely with the three planes of socio-cultural analysis employed in complex activity systems of activity theory (AT). Charmaz (2006) explains that "[a]xial coding aims to link categories with subcategories, and asks how they are related" (p. 61). In the fourth phase, theoretical coding, the researcher articulated the relationships between the categories identified in the focused coding phase. The coding allowed the researcher to tell "an analytical story that has coherence" and, ultimately, resulted in her theory about the phenomenon in the study (p. 63).

CHAPTER IV

RESULTS

Introduction

This chapter provides the results of the study conducted on the contemplative movement in higher education. It is crucial to note that the researcher has organized intentionally the order in which the participants are introduced. She has placed at the beginning of the findings, voices of those who occupy more marginalized positions within the field of contemplatives studies. Her reason for doing this is to reverse symbolically the patterns of structural inequity that play themselves out in the academy. These patterns are made clear in the sections on Activity Theory (AT) and Critical Discourse Analysis (CDA).

The findings section begins with description and analysis of each individual participants' interview content. First, the professional profile of the participant is given along with any other relevant commitments to supporting the flourishing of contemplative practices within the larger society outside of academia. Next, the descriptive substance of the participant's interview focuses on their expressed conceptions of epistemology, wisdom, and social transformation to the extent that these are present in their discourse and as they relate these to their own aims as well as the aims of their broader network of colleagues within the contemplative movement. Following this, the researcher presents additional description of the participant's responses that are pertinent to the central question and four sub-questions guiding the study. Each of these questions were constructed as a means to engage with concepts central to CDA. The analysis that follows represents the application of CDA to the discursive texts. Then, the

researcher applies AT, the theoretical framework for the study, to the critical discourse analysis she has performed. Because contradiction and the possibilities for expansive transformation found within complex interacting activity systems that is emphasized in AT can be found in discourse in which an individual expresses an ongoing, unresolved tension at the personal, interpersonal or community/institutional level, the researcher only applies AT to the discourse of participants where it is relevant theoretically and practically.

After the preliminary phase of analysis has been performed at the level of the individual participant, the researcher goes on to examine the interview content according to the central question and the four sub-questions guiding the study. Here, the focus is on the participants who express ongoing, unresolved tension or contradiction within complex interacting activity systems in which they operate. Multiple participant voices are brought forward to elucidate discourse relevant to each question.

Once the study's findings have been produced, the researcher summarizes the chapter. A review of the different phases of analysis are offered with particular attention given to the applications of the AT and CDA. Connections are made between the grounded theory research strategy and the analytical process demonstrated in the chapter.

Findings

Alberto Pulido

Profile

Alberto Pulido is Professor and founding Chair of Ethnic Studies at the University of San Diego. His scholarly interests lie within Chicano Religions, Higher Education and Border Studies and his pedagogical approach locates contemplative practices within the

domains of ethnic studies, social justice, and community engagement. He has developed the term "situated contemplation" which derives from an innovative and transformative curriculum he designed that emphasizes social, historical and geographical contexts. As a part of the practice of situated contemplation, Pulido's students view murals in San Diego's Chicano Park while engaging with them with reflective as well as critical depth. In addition, Pulido has won numerous awards for his documentary film, *Everything Comes From the Streets-A History of Lowriding in San Diego, California and the Borderlands*.

Epistemology, Wisdom, and Social Transformation

For Pulido, a connection between epistemology, wisdom and social transformation exists and he is becoming increasingly more conscious of the ways in which they impact higher education, particularly for Latino students who will be entering in larger numbers the Catholic university at which he teaches. As someone who was trained as a sociologist and who works within the field of Ethnic Studies, Pulido is no stranger to the rationalist, empirical model of education, a model to which Ethnic Studies has responded by investigating and critiquing the paradigm while developing more holistic pedagogies and methodologies. Pulido cites autoethnography as one example of a methodology that engages with first person, subjective experience. For this reason, he believes contemplative practice and autoethnography are in alignment with one another.

As a means of capturing and retaining historically underrepresented students, rethinking how we come to know something and who is in control of that knowledge is essential. Unfortunately, university administrators are becoming increasing more

preoccupied with measuring student outcomes at the expense of engaging and supporting the whole student. With regard to American higher education, Pulido say that:

> I see universities moving in the direction of more of like a corporate model . . . . the first question that comes out of people's mouths when you mention contemplative studies is "How do we assess it?" I see it's moving in that full direction of assessment and regulation . . . . If you want to call it "neoliberalism," that's what people are calling it these days. . . . I find it interesting that over the past maybe 10 years, we have suddenly run out of resources for people getting into higher ed. . . . I find it interesting that . . . we're running out of money now that the new wave of students are going to be students of color. . . . Our institution, I know, is scrambling because the new wave of Catholic kids coming to this school are going to be Latino kids. . . . But here's the problem: those Latino kids don't have deep pockets. . . . I'm bring that because if you really want to work with those kids, if you really want them to be your lawyers, your doctors, your engineers, you better use these contemplative practices in order to do that successfully. I fully see that. I fully believe that. 'Cause I've seen that it works, I've seen other people that it works [for], but what the powers that be don't see is how effective they are and how they can be used in these ways.

In addition, it is not only students who will benefit from contemplative epistemology. Pulido expresses his awareness that faculty and intellectuals are looking for purpose within academic life and engaging in a contemplative way of knowing offers that to them in addition to "educating students for life," for being "responsible citizens" and for being "integral members of society."

Through the situated contemplation approach to teaching praxis, Pulido exposes his students to ancestral wisdom in a local community context. He reflects that:

> Wisdom comes from our elders . . . . that takes us then back to a pedagogy that is actually more community based . . . . that again ties us to our families, to our communities to our elders and therefore then we learn from them as a result of that process.

Consequently, Pulido sees a connection between engagement in contemplative practices such as his Chicano Park curriculum and social transformation. Although he admits that, for a while, he was "doing the work without making the connections," now, he can make the connection explicitly. Deep reflection as well as critical activities centered on the artistic expression of Chicano history, social and political struggle and ancestral wisdom bring students into the ethos of community engagement and social justice. While USD does service learning along the charity model, Pulido affirms that situated contemplation asks them to "look deeper and build community."

Central Question

What is the process by which the contemplative movement in higher education is unfolding?

Within the field of Ethnic Studies, Pulido perceives a commitment to educational praxis that is "deeply epistemological" and, therefore, reflective of one of the central concerns of the contemplative movement in higher education. Although he was trained in sociology, a domain which emphasized producing "objective scholars," he calls this inculcation "nonsense." He contends that the "reason that the Ethnic Studies paradigm pushes a self-reflexive scholarship model is because we're trying to un-tap new stories

and new paradigms, new ways of knowing, understanding." The field is interested in answer questions such as "What is truth? How is truth defined? Who has the power to define it?" In addition, he describes the shift in higher education as "controversial." He finds that it is "outside the norm" and "makes people a little uncomfortable." Nonetheless, he discerns that the emergence of contemplative epistemology in the academy stems from the seeking of "purpose" amongst faculty, the feeling that something is missing from academic life that propels them to pursue a deeply reflective educational praxis.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Pulido empowers his students to construct knowledge through the curriculum he utilizes for the "cajitas project." The assignment asks students to engage in creative expression through the making of boxes. The boxes are conceived of as a sort of an homage to people who live transitory lives and must carry their belongings with them in small containers or suitcases. The contents of these compartments are reflections of the interior lives and life experiences of their owners. As a practice, constructing a cajita is, at once, highly personal and deeply contemplative:

> They started to become boxes that I felt were sacred because they were telling stories and we initially started the project working with people around the Day of the Dead and one of the main points was we were wanting to provide an alternative perspective on Day of the Dead . . . that it was basically about the

> duality of our lives, in terms of life and death, good and evil and light and dark . . . . People can speak at a very personal level, unlike a written document . . . . I've done collective boxes . . . with the collapse of the twin towers, 9-11, there was very little press about the workers of the towers and a lot of them were undocumented workers, a lot of them immigrants from other countries . . . . at the time, we decided to do one collective box around those people . . . . it was contemplative in the fact that we were remembering them and we were, you know, thinking about them and honoring their presence.

Like with his Chicano Park curriculum, Pulido entreats student to imagine, interact with and transform community. In the last instances, community extends to any of those in our nation who lost their lives during the destruction of the twin towers as well as those who died attempting to enter this country. Although not overtly conceived as such, these renderings are also sacred in their willingness hold the paradoxes of the material and spiritual realms of existence.

As a scholar, Pulido seeks to produce forms of knowledge that honor community and family, however, selling these forms of knowledge to the larger university interest groups has been challenging. He asks, "How do we redefine or reestablish what we understand as knowledge in higher education?" and cites "home pedagogy and community pedagogy recovery projects" as indirectly influential in his interest in contemplative epistemology. Although he has received support through the Center for Educational Excellence at USD, the work "hasn't gotten much traction and it hasn't really flourished." All the same, Pulido persists in making connections between Catholic

social teaching and Ethnic Studies as a way to leverage educational praxis that will serve historically underrepresented students:

> Social justice is explicit in the Jesuit vision. We kind of talk about it. . . . I came here with a very clear vision to build Ethnic Studies and that has not always been met in a cordial way. And what I have done very strategically . . . I wrote an essay when I first came here about the linkages between Catholic social teaching and Ethnic Studies. Because Catholic social teaching's foundation is human dignity for all, regardless if I'm gay, straight, black, white, immigrant, non-immigrant, you know. And that's what I always promote, even when I'm teaching my courses.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

Pulido's language demonstrates his conception of the epistemological shift in higher education to be uncharted territory that is rooted in the personal. The self-reflexive scholarship model embraced by Ethnic Studies is fundamentally in correspondence with contemplative epistemology because of its mission to excavate "*new* stories," "*new* paradigms," and "*new* ways of knowing." In addition, the value placed upon first person, subjective experience in the "self-reflexive" mode is common to both autoethnography and a contemplative way of knowing that is legitimates reflection on the self. With regard to the cajitas project, Pulido explains that the "boxes were sacred because they told stories." Storytelling, which is communicated visually through the cajitas project as well as through the Chicano Park murals, represents yet another form of self- and community-

knowing. Also linguistically significant is Pulido's emphasis on paying respect to elders as wisdom figures within a socially meaningful context. With regard to the situated aspect of student engagement in contemplative practice he says, "[i]t's about honoring community and family." Finally, he links the profoundly reflective manner of paying attention to what is present to relationship with others. Commenting on his Chicano Park curriculum, Pulido says that "[e]ngagment asks them to look deeper and build community." In these words, contemplative epistemology is articulated as a vehicle for seeing in such a way that interconnection is apprehended.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

From earlier discourse presented on the position and interests of Ethnic Studies within the academy, it is clear that the field is invested in how to "redefine or reestablish what we understand as knowledge in higher education." The place Pulido occupies, then, as a scholar within the field of Ethnic Studies, is one of opposition to exclusive adherence to conventional ways of knowing and arriving at truth. As a result, Ethnic Studies, and even the domain of sociology in which Pulido was trained, does not enjoy the same privileged social position within academia that, for example, the hard sciences do. In this

way, one might interpret an institutional delegitimization of his work on two counts—first, because his scholarship is located within Ethnic Studies and second, because of his contemplative education praxis.

Additionally, Pulido expresses the difficulties associated with engaging in contemplative education praxis at an independent Catholic university. He revealed that the Office of Mission and Ministry is "really threatened by this work:"

> I don't find them on board. . . . we're kind of like the secular crowd . . . we're kind of like the uninformed and we don't, you know, fully follow sort of Roman Catholic sort of paradigm. . . . I have found them to be very resistant and not wanting to collaborate, not wanting to do . . . interdisciplinary . . . work. . . . We . . . work in isolation. So, it hasn't flourished. . . . Here, there's definitely a resistance to . . . a more sort of secular or maybe interdisciplinary approach, non-theological, non-sort of Mission and Ministry approach. . . . to me, there seems to be kind of an agenda tied to that and the agenda is about sort of loyalty to the tradition. And I'm not interested in that loyalty to the tradition, I'm interested in people transforming their lives. . . . I'm on that path to become a better person. . . . and it doesn't have to be within the framework of any sort of orthodoxy.

Here, Pulido forwards his perception of the claim to authority that the Office of Mission and Ministry possesses. As a faculty member working outside of a theology and religious studies context, Pulido sees that his understanding and use of contemplation as a resource for student learning and degree completion stands to undermine the authenticity of contemplation within the Catholic tradition. In addition, his work in contemplative education is delegitimized as he and others who do not operate within the Roman

Catholic paradigm are considered to be "the secular crowd, the uninformed." Finally, he states explicitly that "[w]e work in isolation."

Further, Pulido states that, from the outset, his intention was to bring more inclusivity and diversity to the small, predominantly white and wealthy university. Although he feels the institution values his presence because of his attunement to the sacred, his goals are not in alignment with those of the university. He contends that:

> . . . the institution does not support the work of these communities—the work of Cesar Chavez, the work of Latino Catholics who have gone through all kinds of different sort of marginalization and it's only been very recently that that has been acknowledged and I think it's tied to the fact that the large numbers of immigrants are the future of the American Catholic Church. . . . Social justice is explicit in the Jesuit vision. We kind of talk about it. . . . I came here with a very clear vision to build Ethnic Studies and that has not always been met in a cordial way. And what I have done very strategically . . . I wrote an essay when I first came here about the linkages between Catholic social teaching and Ethnic Studies. Because Catholic social teaching's foundation is human dignity for all, regardless if I'm gay, straight, black, white, immigrant, non-immigrant, you know. And that's what I always promote, even when I'm teaching my courses.

The power relations present in the university, specifically with regard to the maintenance of a particular expression of Catholic identity and culture, are made clear in what Pulido experiences as resistance to the social change objectives he holds. Additionally, Pulido's language conveys the scarcity of institutional support as he says of the social justice vision, "We kind of talk about it."

Activity Theory

The central activity setting represented in this interview is the University of San Diego. The three planes of socio-cultural analysis are as follows: 1) on the personal plane is Alberto Pulido, 2) on the interpersonal plane is students and university staff and 3) on the institutional/community plane is USD (constituted by Ethnic Studies, the Office of Mission and Ministry, and the Center for Educational Excellence). Although not reflected in the relevant discourse presented thus far, Pulido also speaks of one influential colleague outside of the activity setting, Laura Rendon, and one non-profit organization outside the activity setting, the Association for Contemplative Mind in Higher Education (ACMHE).

With regard to the interacting activity systems, the subject of the first activity system is Pulido in his role as Professor of Ethnic Studies at USD. The object within this activity system is, as Pulido expressed, increased inclusion and diversity. Mediating artifacts articulated in the discourse are autoethnographic methodology, "situated contemplation," and wisdom as ancestral. The community in which Pulido is located at USD is the department of Ethnic Studies. The rules governing the discipline of Ethnic Studies consist of autoethnographic research, a self-reflexive scholarship model, home pedagogy and community pedagogy recovery projects and honoring community and family. The division of labor includes the responsibilities of faculty within the department of Ethnic Studies.

The subject of the second activity system is USD Administration. The object within this activity system is student recruitment, retention and graduation. Contrasting mediating artifacts consist of Catholic tradition and innovation. The communities Pulido

discusses in the interview include the Office of Mission and Ministry and the Center for Educational Excellence. For the former, the rule is Roman Catholic religious tradition. For the latter, the rules are faculty support for innovative teaching, hosting focus groups and advancing faculty projects. The division of labor regarding the Office of Mission and Ministry is theologically focused outcomes for students while, for the Center for Educational Excellence it is pedagogically focused outcomes for students. The third object, that which the two activity systems have in common, is student recruitment, retention and graduation, although, for Pulido, it is expressly for historically underrepresented students.

Both contradiction as well as the possibility of expansive transformation can be seen within this interacting activity system. As Pulido notes, "Social justice is explicit in the Jesuit vision. We kind of talk about it." While the Center for Educational Excellence has been supportive of his work with contemplative educational praxis that is situated in contexts relevant to historically underrepresented students, potentially impacting their graduation rates, the Office of Mission and Ministry has not been receptive to his endeavors. Although the contradiction between innovation and tradition exists between these two segments of the institution, appealing to tradition is a strategy that seems to have gone underutilized. The possibility of expansive transformation may exist in a program for forging a relationship with the Office of Mission and Ministry and the larger institution. Since the status difference exists between an office centered on Catholic identity and culture and a professor using contemplative practice for explicitly secular and socio-political purposes, it is likely that successful tactical overlap will be found less through linking Catholic social teaching and Ethnic Studies and more in identifying the

cultures, needs and aspirations of students with values derived from Catholic tradition. Adhering to tradition and orthodoxy may not be a personal value for Pulido, but it may be a strategy that serves to leverage recruitment, retention and graduation for increasing numbers of students of color.

Brad Grant

Profile

Brad Grant is Professor of Architecture and Design at Howard University as well as the President of the Board of Directors at the Center for Contemplative Mind in Society. His work situates contemplative practices within the domains of African American Studies, Architecture and Design, and community engagement. Grant has made contributions in the areas of community design as well as scholarship on African American architects, physical accessibility and health disparities within the field of architecture and community design.

Epistemology, Wisdom, and Social Transformation

For Grant, epistemology, wisdom and social transformation are bound together and given meaning through black Christian culture and identity at Howard. Because the African American experience is often steeped in black Christian theology, Grant credits the School of Divinity as being the social, cultural and pedagogical matrix of contemplative epistemology on the Howard University campus. He is able to draw to upon this deeply rooted religious center as a means of approaching contemplative pedagogy from a standpoint that is accessible and relevant to students at this historically black university.

According to Grant, in gaining personal insight and wisdom through contemplative practice, one is capable of gaining insight into others. Knowing self and others is valuable for any form of social change endeavor. Grant states that:

> Because of the insight and wisdom that I feel comes with a more reflective, contemplative outlook . . . social change is part of this process or contemplative practice is part of the process of social change. And part of that, I believe, is the deep understanding of oneself that can happen with contemplative practice and I think, sometimes, social change really needs to spring from an understanding of oneself to understanding of many.

While Grant does not suggest that engagement contemplative practice in any form or context or for any duration of time will culminate in insight or wisdom, he does propose that a contemplative way of knowing has the potential to generate in one the capacity for a deeply reflective approach to relating to oneself and others. No interpersonal or collective, social effort can be effective without this.

Further, how one relates to physical space is just as significant as how one relates to oneself and others for the very reason that it is people and communities that inhabit these spaces. Grant explains how epistemology, wisdom and social transformation relate to Architecture and Design in urban African American contexts:

> It really leads to this idea of just communities or of just spaces. And, for instance, this whole activities centered around gentrification . . . gentrification can take non-physical form, but, from my point of view, it takes urban form, it takes physical space and visual space. A lot of it is about justice, and a lot of it is about "How do you identify yourself in a space, within a community? How do you work

> with and identify others who might want to also be in that space . . . in a just manner?"

Such critical questions go hand in hand with contemplation. As a part of Grant's contemplative pedagogical approach to Architecture and Design, he has his students write an urban manifesto that expresses their strong feelings and positions about who and how one should effect, control and share urban space. His students participate in the public sphere by getting outside the classroom into the community where they engage in walking meditation. Grant also conceives of drawing possibilities for community spaces as a form of visual meditation. Inviting his students to be present to their emotions and the urban landscape with mindful awareness is one way in which Grant educates his students to become agents of social transformation.

Central Question

What is the process by which the contemplative movement in higher education is unfolding?

For Grant, a contemplative way of knowing was not something that he sought out explicitly as an approach to teaching. Innovative and critical pedagogies were consistently appealing to him, however, it took a community of other contemplative scholars and teachers to concretize his conception of contemplative pedagogy and intentionally integrate contemplative practices into his curriculum:

> I think I probably have been doing and integrating contemplative pedagogy in my teaching for a long time unconsciously or not necessarily labeling it that way because I was always intent and felt that it was important to try to have teaching in a creative, transformative way. But I didn't know that it may be called or it was

> contemplative practice. I was a pretty big proponent of bell hook's methodology and psychology on teaching . . . and just tried to incorporate a lot that in my teaching . . . But it wasn't until I got involved with the Center [for Contemplative Mind in Society] . . . they had a program, a fellows program where they invited professors and teachers to submit proposals that spoke to ideas of how to incorporate contemplative practices in their classroom and so on and awarded us with an award to build on that and to work with that and then had us network and meet with eachother and so on and that's how I formally became involved in teaching in a contemplative way.

Here, we see that the Center for Contemplative Mind in Society played a crucial role in giving Grant a community of other scholars with whom he could share ideas and practices.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Grant acknowledges the central role that religion plays in the construction of knowledge about contemplation at Howard University. He states that:

> contemplative epistemology is really centered, at my institution, through the School of Divinity, we have a School of Divinity. So, it's really coming out of the school that talks about faith and educates theologians and that kind of thing . . . it's coming from that direction and it's centered from there.

Howard University, however, may be unique within the wider landscape of higher education. As a historically black university, Christianity is central to the culture of the institution. Although Howard is not a religiously affiliated institution, Grant notes that, particularly amongst educated African Americans, Christian influence is strong.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

As presented in the discourse relevant to sub-question1, contemplative epistemology is the School of Divinity's domain at Howard. It is not appropriate, therefore, to conceive of an epistemological shift at the historically black university that is deeply rooted in black Christian theology as a part of African American culture. However, the discourse regarding social change within Grant's speech is apparent. Grant refers to "*just* communities" and "*just* spaces" as the aspiration of a contemplative approach to teaching within Architecture and Design. With regard to pedagogical activities centered around gentrification, he says "[a] lot of it is about *justice*, and a lot of it is about "How do you identify yourself in a space, within a community? How do you work with and identify others who might want to also be in that space . . . in a *just* manner?" Implicit in his repeated use of "just" or "justice," is the reality that injustice—economic inequality, racial oppression, violence—is pervasive and must be remedied. Here, the words "just" and "justice" depict the imagined future of an urban space and mean that their antithesis is the experience of community members living in the present.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Social challenges have presented themselves for Grant as public perception of contemplative practices used in the classroom are at variance with the cultural norms of Howard University's faculty. When asked about his colleagues' reception to his work with contemplative practices, Grant responded that they have been:

> either neutral to it, a little bit hostile or making fun of it. And, usually, there's one or two of my colleagues that are sympathetic or into it and those colleagues are usually ones that have their own practice or their own connections with a practice. But the colleagues that don't seem to have a practice . . . see it odd, especially odd in the higher education context and some have even started to make fun of me. I kind of catch a break because, on the east coast, since I'm from San Francisco—they go, "Okay, that's the person from San Francisco."

While contemplative epistemology is located within the School of Divinity and therefore, has credibility within the institution, it would appear that Grant's secular use of meditative practices is a truly alien concept to his colleagues. Some of these colleagues use his unconventional methods as an opportunity to engage in the socially alienating

dynamic of teasing him. This behavior could also be construed as delegitimizing, isolating and unsupportive.

On the other hand, administrative avenues of support have opened up to Grant. The Center for Excellence in Teaching at Howard has become receptive after some initial resistance to contemplative educational praxis. While the Center did not elect to further advance contemplative pedagogy, Grant's other work on campus and with the Center for Contemplative Mind in Society won him the esteem of the university's president:

> I've recently been appointed by the president of the university to be on a university-wide presidential advisory group on interfaith matters and at our university this has become a very important and fairly high priority area for the university administration because of many things, but mostly as a means for the university to follow its mission in terms of service . . . . President Obama has an interfaith White House initiative and our university's been working very closely with that interfaith White House commission, so this contemplative practice . . . I brought in as a prime advisor.

In Grant's case, the ostracization he has been receiving from colleagues is compensated for by the social acceptance and prestige he has garnered in his role in the presidential advisory group on interfaith matters which has been in close working relationship with the White House administration. Being a member of this team not only serves to integrate Grant into the administration community, but it also confers legitimacy to the use of contemplative practices in university settings and beyond.

Activity Theory

The central activity setting represented in this interview is Howard University. The three planes of socio-cultural analysis are as follows: 1) on the personal plane is Brad Grant, 2) on the interpersonal plane is students and university staff and 3) on the institutional/community plane is Howard University (constituted by the School of architecture and Design, the Center for Excellence in Teaching and the presidential advisory group on inter-faith matters). Although not reflected in the university setting, Grant also speaks of one influential organization outside of the activity setting, the Center for Contemplative Mind in Society (CCMS) where he is currently the president of the Board of Directors.

With regard to the interacting activity systems, the subject of the first activity system is Grant in his role as Professor of Architecture and Design at Howard University. The object within this activity system is, as Grant expressed, teaching students to become agents of urban space transformation through contemplative education. Mediating artifacts articulated in the discourse are visual meditation, walking meditation and "just communities" or "just spaces." The community in which Grant is located at Howard is the School of Architecture and Design. The rules governing the field of Architecture and Design at Howard as they are applicable to contemplative pedagogy consist of respecting the underlying religious experience in the black American tradition and introducing contemplative practice from a religious perspective. The division of labor includes the responsibilities of faculty within the School of Architecture.

The subject of the second activity system is Howard University Administration. The researcher takes the object within this activity system to be the presidential advisory

group on inter-faith matters as integral to university's mission regarding service. The mediating artifacts are African American experience and black Christian theology. The communities Grant discusses in the interview include the presidential advisory group on inter-faith matters, the School of Divinity and the White House inter-faith commission. For the former, the rule is Roman Catholic religious tradition. The rule regarding contemplative epistemology is that it comes out of the School of Divinity and is centered there. This last point also reflects the division of labor between the School of Divinity and Brad Grant's work with contemplative practices within the university setting. The presidential advisory group on inter-faith matters negotiates the parameters of authority held by the School of Divinity and the university president.

Both contradictions as well as the possibility of expansive transformation can be seen within this interacting activity system. The contradiction that exists in urban African American spaces that are being gentrified is that they do not reflect people, the culture and the values of the local community. However, contemplative pedagogy offers students a way to bring present moment awareness to a physical space and imagine it a more just environment. Similarly, with the existence of contemporary inter-religious conflict, the practice of deep listening and reflexivity are vital to addressing interfaith faith matters in general and engaging in interreligious dialogue in particular. As Grant says about his role as the president of the Board of Directors at CCMS:

> One can think of contemplative—at least personal contemplative practice—as a way of just healing oneself and we all know the advantages of helping our stress and lowering our blood pressure. . . but how do we go from the inner sanctums of

> this practice to something that effects others in a positive and a just way is something that I'm trying to continue our Board directions to take on.

Clearly, Grant is taking this on at Howard University as well. His different positions on the campus each have in common the use of contemplative practices as a catalyst for social transformation.

The possibility of expansive transformation is also present in this interacting activity system. The university's mission of service is expressed through both Grant's contemplative pedagogy and his use of contemplative practice within the presidential advisory group on interfaith matters. Successful tactical overlap for Grant may reside within the use of contemplative practices to facilitate social transformation. Although Grant is the recipient of jokes and hostility from some of the faculty at the university due to the unconventional teaching method he employs, the status of contemplative education amongst the faculty at large is challenged by the university president's reception to it. Grant also expresses interest in capturing the STEM fields for engagement in contemplative pedagogy. Since the role of the School of Divinity is central in the area of contemplative epistemology, working closely with this entity to support and integrate STEM faculty into the contemplative community may further strengthen the potential for developing students who are agents of social transformation.

Laura Rendon

Profile

Laura Rendon is Professor Emerita of Higher Education and former Co-Director of the Center for Research and Policy in Education at the University of Texas, San Antonio. Her work makes critical connections between contemplative practices and

student success, social activism, and community engagement. She is the originator of "sentipensante" (thinking/feeling) pedagogy. The emphasis of her educational scholarship and practice is on educating students for wholeness, social justice and liberation, particularly the access, retention and graduation of low-income, first-generation college and university students.

Epistemology, Wisdom, and Social Transformation

Rendon recognizes a connection between epistemology, wisdom and social transformation. She notes that, although contemplative epistemology has not been embraced by the academy at large, she sees that it is "gaining traction" and can be linked with the kind of deep learning that can cultivate wisdom. She explains that:

> With wisdom, we're talking about being able to handle emotions, being able to know when to trust your intuition, being able to be a sage—this wise person that has been very thoughtful and very reflective and that has not only book knowledge but the knowledge of life and life experience and what the lessons are that have been gained through life experience. And so I think the two go hand in hand.

Because contemplative education "seeks to transform the world and to make it better," Rendon also conceives of the correlation between contemplative pedagogy and social transformation. The sort of wisdom that engagement in contemplative practice and deep learning have the potential to foster is the foundation for transforming the world.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

Rendon conveys that what led her to encounter the concept of contemplative epistemology and the integration of contemplative practices into teaching was the lack of a general, existential meaningfulness along with the introduction to a community of contemplative educators:

> You know, around the 1990s, I began to feel like something was missing in my life. You know something just stirring within me that I just told my friends "I want to a better person, I want to be a better role model." And I received an invitation from the Fetzer Institute in Kalamazoo, Michigan . . . . it was an invitation to attend a weekend seminar on bringing wholeness, authenticity and spirituality into higher education.

Here, we can see that the Fetzer Institute, a non-profit organization that supports spiritually grounded social transformation, played a pivotal role in Rendon's involvement in the contemplative movement. Following her initial encounter with the institute, she received a fellowship. For the next three years, Rendon met three to four times annually with other fellows, engaging in self-reflection. From this she generated a project on bringing issues of wholeness and spirituality into higher education. Focusing her project on teaching and learning, Rendon subsequently published a book on the subject of her undertaking entitled, *Sentipensante (Sensing/Thinking) Pedagogy: Educating for Wholeness, Social Justice and Liberation*.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Rendon's scholarship on sentipensante pedagogy, which contains a contemplative dimension, is an example of her contribution to the production of knowledge about the connection between contemplative education and social justice. She shared that, in her experience giving presentations on student learning, many faculty have adopted a deficit model of student learning, bemoaning that lower-income, first generation college and university students simply cannot do the work because they are educationally underprepared and socially unequipped for the context. Rendon works against this educational paradigm, understanding that these students have assets they bring with them to higher education settings. She argues that "[t]he issue becomes which of these assets that contemplative education can leverage" as deep learning, an educational model that has much legitimacy in within mainstream educational communities of scholars and practitioners. Rendon mentions one such higher education organization invested in deep learning as the Association of America Colleges and Universities (AACU). She contends that, within such a collegial arena, making a connection between contemplative education and students assets (e.g. social groups, networking, support, faith, spirituality, and finding meaning and purpose in helping communities) is critical.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

As discussed in Rendon's response to sub-question 1, "deep learning" is central for this educator as a leverage point to support the access, retention and graduation of lower income, first generation college and university students. In Rendon's discourse, "deep learning" is both conceptually and linguistically attached to contemplative

education. In this way, it becomes implicit through her speech that engagement in "deep learning" may take on a shift in the way educators define what one knows and how one comes to know it.

With regard to social change, Rendon expresses the goal of improving conditions for humanity on a global scale. She says that, "[a]s you get *better* and you touch others that get *better* and you all get *better* together, I think that that tips the scale on the side of goodness as opposed to the side of evil." The repetition of the word "better" links social change to the improvement of human character. In her statement, "better" also forms the connection, progressively, between the individual and the communal in the process of transformation.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

As noted in her response to the central question, Rendon credits the Fetzer Institute with her introduction to the world of contemplative education and subsequent support as a fellow. However, she also admits that her colleagues are not particularly receptive to contemplative pedagogy. She says that they:

> do not know anything about this work and so they see it just kind of out there. I mean, I think that they know that I am an expert in this work, but they don't really know what I do because they've been socialized in the very traditional way and that's the way, you know, they want to keep going. They're not really interested in this.

Here, we can see that Rendon's description of her colleagues' response to her work as "out there" suggests that there is an interpersonal delegitimization of her scholarship on and practice of contemplative education. One might also conclude that, paired with her articulation of seeking out community at the Fetzer Institute, Rendon exists in isolation as a contemplative educator at her university.

Activity Theory

One critical activity setting represented in this interview is the American Association of Colleges and Universities (AACU). The three planes of socio-cultural analysis are as follows: 1) on the personal plane is Laura Rendon, 2) on the interpersonal plane is education scholars and education practitioners and 3) on the institutional/community plane is AACU conference attendees, specifically scholars and practitioners invested in deep learning.

With regard to the interacting activity systems, the subject of the first activity system is Rendon in her role as Professor of Higher Education at UTSA. The object within this activity system is, as Rendon expressed, identifying which student assets contemplative education can leverage as deep learning. Mediating artifacts articulated in the discourse are "deep learning" and "student assets." A couple of communities in which Rendon is located are UTSA, the Fetzer Institute and, within the AACU conference,

education scholars and education practitioners. The rules governing Rendon as a Professor at UTSA, The Fetzer Institute and the AACU are conflicting. At UTSA the rule amongst her colleague is don't be too "out there" or innovative. At the Fetzer Institute, it is be innovative in spiritually grounded practices for social transformation. At the AACU it is engage with pre-existing discourse and scholarship on deep learning. The division of labor includes for Rendon includes, professorial responsibilities at UTSA, and conference presenter and attendee activities at the Fetzer Institute and the AACU.

The subject of the second activity system is the AACU. The object within this activity system is facilitating scholarship and best teaching practices for deep learning. The mediating artifact is "deep learning." The community consists education scholars and education practitioners. The rules are engage with pre-existing discourse and scholarship on deep learning. The division of labor is along the lines of conference presenter and attendee activities while the AACU organizes forums for presenting and networking on higher education . The third object, that which the two activity systems have in common, is advancing best practices for deep learning through teaching and scholarship.

Both contradiction as well as the possibility of expansive transformation can be seen within this interacting activity system. As Rendon notes, "[t]he people already in it need to broaden the discourse about contemplative education." Contemplative educators often find community outside of their universities in non-profit organizations with the ethos of spiritual sub-cultures. While this may prove supportive in many ways, it also produces an insularity amongst contemplative educators. This could prevent the movement from flourishing within the wider culture. The possibility for expansive transformation, then, lies in the movement's ability to gain traction. According to

Rendon, the contemplative movement could benefit from tapping into discourses around student access, retention and success.

Beth Berila

Profile

Beth Berila is Professor of Women's Studies and Director of the Women's Studies Program at St. Cloud State University. Her work situates contemplative practices within the domains of feminisms and community engagement. She is a yogini-activist who is a member of the Yoga and Body Image Coalition which engages with systemic forms of oppression within U.S. yoga culture such as racism, sexism and ableism. Her book, *Integrating Mindfulness into Anti-Oppression Pedagogy: Social Justice in Higher Education*, explores contemplative approaches to educating students about structural inequalities in American society.

Epistemology, Wisdom, and Social Transformation

Berila discerns a connection between epistemology, wisdom and social transformation. She contends that academia values the empirical and rational and that alone has created an emptiness in the experience of learning for many and, subsequently, a quest to uncover and validate other ways of knowing. Specifically, contemplative epistemology provides something that objective, third person knowledge cannot. Berila has observed that while students may grasp feminism intellectually, there is a disconnect between understanding it conceptually and living out that understanding in a meaningful way. She says that:

> What contemplative practices offer is an ability to integrate mind, body and heart, right? Get out of our head exclusively and be present in a moment with a level

> of reflectiveness that allows us to generate without knowing what we're going to generate. So that students aren't just giving you what they think you want to hear, right? They're not just learning techniques or skills that they could spew back to you so that they can get a grade. And, they certainly learn that way, but do they bring their full selves to the table? Do they uncover the full wisdom that they can create if they step out of that script that we've handed them?

A contemplative model of learning, one in which mindful awareness of self and others, what is said and what one says, is, then, what Berila advocates as a means for students to engage substantively with social justice issues. Further, exclusive intellectualization of structural inequalities at the expense of embodied learning does not tap the source of our patterns of thought. Berila explains that "[w]e hold generational trauma in our bodies which has to be healed in more than an intellectual way."

Central Question

What is the process by which the contemplative movement in higher education is unfolding?

Berila recounts that, although she became interested in yoga and meditation in graduate school, those did not resonate deeply with her until she had become exhausted by her life in academia. She says that "by the time I got tenure I was drained. Really burned-out, really jaded by the academic process and really feeling like there was something heart-centered that was missing." This ignited her desire to become reacquainted with yoga and meditation and eventually motivated her to do a 200-hour yoga teacher training program. From that standpoint, she was then able to make connections between contemplative practices and teaching.

Those connections inspired Berila further to begin forming a community of contemplative practitioners. She recalls:

> On campus, I had been bringing together a bunch of people who were really interested in, you know, we called it mindfulness, we didn't call it contemplative pedagogy—either for themselves or for their students or both and we did a series of get-togethers.

Eventually, a center on campus hosted a visit by Daniel Barbezat, who was, at the time, not in the directorship position at the Association for Contemplative Mind in Higher Education (ACMHE). Barbezat gave a public lecture and met with the core group of contemplative practitioners that Berila had been organizing on campus to discuss the possibility of starting a contemplative education center on campus. This was Berila's introduction to ACMHE with which she has been actively involved.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

With regard to knowledge construction, Berila perceives that, historically, there have been very limited parameters around what can be known and how it can be known. She states:

> I think there's also a sense that we are deeply hungry for something else. And that the tendency for the academy to be so privileging of certain kinds of knowledge over others, you know, really excluded a lot of people and left people hungry. And that again is one of the places where Women's Studies has long said. . . .

> we've long had to fight for certain knowledges being valid, right? Certain ways of knowing being valid. And contemplative pedagogy is another way of doing that.

Berila makes the correlation between women's ways of knowing and contemplative ways of knowing as outside the constraints of conventional epistemologies. Although Women's Studies has won a great victory in that it now enjoys the status of a discipline, like contemplative studies, it too had to fight for recognition as field.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

As captured in Berila's response to sub-question 1, Berila refers to "knowledges" being subject to discrimination. The use of the word "knowledge" in plural form is not, formally, considered grammatically correct. This is an indication of the extent to which we are inculcated into the understanding that there is one, absolute truth and that a particular segment of the culture has authority over how we can arrive at it. The words "privileging" and "valid" also appear in relation to "knowledge," suggesting that there is both a cultural preference for a particular way of knowing and that anything other than that preferred way of knowing is wrong.

With regard to social change language, the body is central. Berila witnesses in her students the possibility that someone "can get something deeply politically and intellectually and still not em*body* it." She also contends that "[w]e hold generational trauma in our *bodies* which has to be healed in more than an intellectual way." In both statements, the intellect is represented as a counterpoint to the body. Consequently, the body means that which is separate from the mind. Inherent in many contemplative

practices is the cultivation of the awareness of the non-duality of body and mind. One of the purposes of contemplative pedagogy, therefore, is to re-educate ourselves to be able to experience the wholeness of our being. Arguably, a fragmented individual is in no position to live justly and influence others to live in a just manner. St. Augustine posits that the ability to enact justice is predicated upon a well-ordered interior state that results from right relationship with God.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Berila says that, now, her colleagues are receptive to the work she is doing on integrating contemplative practices into anti-oppression pedagogy. However, she recollects that this was not always the case:

> I did a talk on unlearning internalized oppression that drew like 80 people which was shocking at that time in the semester and the book talk that we did on my book was very popular so. . . there's a growing interest in it. But early on when I was trying to do this. . . I always had to justify that yoga was more than exercise. . . . I had to constantly justify that it was connected to the pedagogy in a valid way. .

> . in some cases I would say I absolutely had to justify it, I had to defend it, in other cases, I just had to explain it. But it was a constant thing.

Institutional and community support for Berila's work has increased. However, delegitmization was initially quite prevalent and it was a threat to securing resources for developing her pedagogical practices.

Activity Theory

With regard to the interacting activity systems, the subject of the first activity system is Berila in her role as Professor of Women's Studies and Director of the Women's Studies Program at St. Cloud State University. The object within this activity system is, as Berila expressed, the unlearning of oppressive social narratives through embodied, contemplative education. Mediating artifacts articulated in the discourse are "embodiment," "unlearning," and "knowledge privileging/validity." The community in which Berila is located is St. Cloud State University, Ethnic & Women's Studies Department. The rule governing Berila as a Professor at St. Cloud State University, Ethnic & Women's Studies Department is be prepared to defend to the legitimacy of non-traditional ways of knowing. The division of labor includes the responsibilities and expectations of faculty within the department of Ethnic & Women's Studies and Director of the Women's Studies Program as distinct from other positions in the university and accountability to the Dean of the College of Liberal Arts & School of the Arts (CLA-SotA).

The subject of the second activity system is St. Cloud State University, Dean and colleagues within CLA-SotA. The object within this activity system is teaching within parameters of established, non-embodied ways of knowing. The mediating artifact is

"validity." The community consists of the university at large and particularly CLA-SotA disciplines. The rule is that conventional epistemology is legitimate within the academy at large. The division of labor is between the Dean of CLA-SotA (accountability to larger academic affairs interests of the university) and faculty (accountability to the Dean).

Both contradiction as well as the possibility of expansive transformation can be seen within this interacting activity system. The contradiction present, here, is between the validation of established epistemologies and the contemporary emergence of contemplative epistemology utilized for secular pedagogical purposes. Inherent in this contradiction is another—the understanding that the mind and body is separate and the understanding that the mind and body exist in non-duality. With regard to the possibility for expansive transformation, Berila comments:

> What administration hears is money and students and maybe community credibility. . . . If you have research that says students really need this and research that says how they need it. . . . Bringing really renowned experts in, you know, so, Richie Davidson's connection with the Dalai Lama is a big deal.

The continued exposure of the larger university community to the work of contemplative studies done by in-house faculty as well as contemplative science scholars with high social status and academic credibility such as Richie Davidson is a means of garnering community buy in for socially transformative education that offers "an ability to integrate mind, body and heart."

"Michelle"

Profile

While the following participant consented to be interviewed over video conferencing and did sign a consent form authorizing the researcher to use the audio-recorded interview for the purpose of her study, she did not give the researcher consent to reveal her identity in this study. Therefore, in the findings section, this participant will be referred to as "Michelle." Further, to maintain the anonymity of the participant, the researcher will refer to a non-profit organization at which they are a member of a steering committee as "Eastern Contemplative Institution." Michelle is a university professor and a Mindfulness Based Stress Reduction (MBSR) teacher. In addition to being a member of the steering committee at Eastern Contemplative Institution, she is a member of the Board of Advisors to a university mindfulness center.

Epistemology, Wisdom, and Social Transformation

Michelle articulates what she perceives to be the potential for a connection between engagement in contemplative practice, the cultivation of wisdom, and social transformation. With regard to the linkage between contemplative practice and the cultivation of wisdom, she says that although she sees a tie between them that neither one of them is "necessary nor sufficient." She contends that it is possible that one can develop wisdom without contemplative practice and it is also possible that one can have a contemplative practice and not develop wisdom. She relates:

> I do personally believe, that for most of us, some kind of committed contemplative practice inclines us in the direction of the experience of our interconnectedness…and that to me is a kind of a core insight driving [an] ethical

> behaving world, to know that whatever I do is just inevitably going to impact others actually then almost presents a kind of an inevitable call toward acting in a way that minimizes harm to others or at least tries to engage in the question of what harm am I causing which I think is a fundamentally ethical question that runs alongside a contemplative life.

Here, Michelle associates wisdom with "the experience of interconnectedness." She continues by explaining that she takes that perception to be foundational to acting in an ethical manner.

Further, Michelle expresses caution about the relationship between engagement in contemplative practice and social transformation, although she states that it is feasible for the former to be a catalyst for the latter. She remarks:

> Again, not necessary nor sufficient, but tending to be correlated….I don't think that by itself contemplative practice is going to get you involved in social transformation . . . . but I do think that, for me . . . . it's at the heart of why I do any of this. . . . I think there is kind of a profoundly ethical call for me at the root of contemplative practice in the world, it is profoundly about how aware are we of the way that everything we do is impacting everybody else and what are the commitments we're willing to make to each other, the efforts we're willing to make to minimize harm to others and how does that show up in our teaching, how does that show up in what we call science . . . .

Drawing upon the notion that the perception of interconnectedness is foundational to ethical behavior, we can see that examples of ethical actions are offered here. They include one's awareness of one's impact on another, making commitments to others and

the efforts one is "willing to make to minimize harm to others." Ostensibly, an individual's enactment of such things has the potential to transform society.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

Michelle recounts that, after completing a professional graduate school program, she had explored "Asian-inspired" contemplative practices such as those from the Vedantic Hindu and Buddhist traditions. She explains that, at the time:

> Really, it was just a desire to have a way of incorporating that dimension into my life, knowing that there is, obviously, something much more to living than the kind of materialistic, reductionistic, traditional ways that professional life—and by that time I was already, you know, a graduate of graduate education programs . . . . and on my way to being a practicing [professional], so this is before I started teaching, but, you know, there was clearly all the way through all of this higher education for me a kind of a missing piece about, you know, some way of engaging the inner life.

During her academic and professional formation processes, Michelle began to the feel that something was absent from her life. As she had been exposed to contemplative practices, she discerned that a degree of interiority had been sacrificed to the very externally focused experience of graduate schooling and that professional life would only offer more of the same.

After becoming a professor, Michelle sought to create alignment between the cultivation of her inner life and her professional work. She explains that "it just was not

satisfying" for these two different parts of her life not to find a meaningful convergence. She began meditating with a group of other professionals. The group was "officially supported by the Center for Contemplative Mind in Higher Education" (CMIND) who funded Norman Fischer, the former abbott of the San Francisco Zen Center, to guide the group. Fischer encouraged those in the group who felt the calling to do so, to take their practice into their daily lives and worldly commitments.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

As a part of her vision for Eastern Contemplative Institution, the president states that she intends to foster a community of scientists and scholars who will "[i]ncrease diversity of underrepresented groups and international scientists and scholars in contemplative sciences through scholarships, grants and mentoring programs." With regard to the construction and production of knowledge as well as the knowledge economy, Michelle comments on the diversity commitments of Eastern Contemplative Institution, an organization for which she is a member of the steering committee. She says:

> To me, what the outcomes will look like is an organization committed to a reflexive, who are we and how have we constituted ourselves and what can we do to continue kind of dismantling traditional notions of that so that everybody matters, more and more the . . . traditionally marginalized voices are brought in, traditionally marginalized experiences are brought in, underrepresented objectors

> whether they be education or economic, but sort of different ways of kind of conceiving of the good and conceiving of the role of science in ways that reflect these justice goals. . . . These are some of the ways that I think about what we're doing.

Eastern Contemplative Institution is an organization that creates and generates knowledge by integrating science with contemplative practice and wisdom traditions. It holds annual conferences at a venue at which scientists and scholars of contemplative science disseminate their research findings. Michelle expresses her position about what we are able to know, how we are able to know it, and who is in control of that knowledge. According to her, at Eastern Contemplative Institution, the traditionally marginalized must have a presence and a say in the knowledge that is created, assembled, and commodified in the marketplace.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

In reference to the importance of individuals from historically underrepresented groups who support social change endeavors acting in leadership roles within contemplative studies in general and contemplative sciences in particular, Michelle emphasized that any person in such a position would have to have a "deep, personal, contemplative practice." In addition to that, she contends that:

> . . . we have to go beyond, obviously, mere facial difference or sort of this idea that we just have differently colored people around the table by itself isn't enough, we have to kind of inquire into what people's commitments are . . . "Are

> we doing what we can to break down . . . the legacies of colonialism, the legacies of slavery, the legacies of gender bias and bias against the LGBTQ community? . . . Are we engaged with dismantling patterns of bias and inequality and even oppression in our organization?" is just kind of an ongoing question for me.

In this statement, the use of the word "legacies" is employed in relationship to "colonialism," "slavery," and "gender bias." Each of the last three words denotes social conditions which are deemed unjust and unethical. The repetition of the word "legacies," then, drives home the relentless and pervasive nature of structural forms of oppression that have continued to exist throughout history. The implicit meaning of the word is that each unjust and unethical social condition has real consequences for subsequent generations.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Michelle credits her experience in the meditation group for professionals with opening her up to other contemplative community resources. She was initially invited by Charlie Halpern, founder of CMIND, to join the board of the organization in order to

facilitate a conversation about "the intersection between social justice and contemplative practice." This connection to CMIND led to a number of others:

> It also kind of put me in this network of folks, starting with the Center for Contemplative Mind and now branching out to Mind and Life…The Center for Mindfulness which is the John Kabat-Zinn-founded organization at University of Massachusetts. . . .

Here, we see that Michelle received support for activities geared toward epistemological shift and social change. Additional statements left out intentionally in order to maintain the anonymity of the participant reflect a high degree of personal integration into key roles in contemplative organizations and centers within higher education.

Although Michelle has been operating within an expansive network of people in the contemplative movement, she conveys the stratification that exists within it. In particular, she notes that there is a privileging of contemplative practices that come out of one religion, while others go unrecognized:

> I mentioned that I was born in a kind of Christian contemplative household, most people in contemplative sciences field have not seen the kind of experience that I grew up in as particularly a part of what we mean when we say contemplative studies, it's been much more of a kind of Buddhist set of traditions. So part of what people were trying to do was say wait a minute, contemplation and contemplative experience, there are many, many varieties of that and we've got to find a way to really open up the field to take that into consideration.

The hard sciences enjoy the benefit of being highly esteemed within academia and there is no exception to this within the community of contemplative studies, even outside the

academy in non-profit organizations that generate scholarship. While non-Buddhist contemplative practices may not be explicitly delegitimized, the favor shown to the Buddhist religion sends a message about the perception of its inherent value over others. Michelle's belief that the field needs to be expanded speaks to the problem of lack of integration of other religious traditions and support for scholarly endeavors that center on them.

Activity Theory

With regard to the interacting activity systems, the subject of the first activity system is Michelle in her role as a member of a steering committee at Eastern Contemplative Institution. The object within this activity system is, as Michelle expressed, cultivating a reflexive organization that brings in traditionally marginalized voices and experiences and that conceives of the good and the role of science in ways that reflect these justice goals. Mediating artifacts articulated in the discourse are "ethics," "minimizing harm," and "dismantling patterns of bias and inequality." The communities in which Michelle is located at Eastern Contemplative Institution are the steering committee and scholars of the intersections between contemplative practice and social justice. The rules governing Michelle as member of the steering committee at Eastern Contemplative Institution is the "profoundly ethical call at the root of contemplative practice in the world" and "differently colored people around the table by itself isn't enough, we have to kind of inquire into what people's commitments are." The division of labor is conceived around the areas of scholarly expertise held by the members of the steering committee and the advancement of those interests to the benefit of the organization.

The subject of the second activity system is Eastern Contemplative Institution. The object within this activity system is "foster[ing] a community of scientists and scholars who will '[i]ncrease diversity of underrepresented groups and international scientists and scholars in contemplative sciences through scholarships, grants and mentoring programs." The mediating artifacts are **"**increase diversity of underrepresented groups**"** and **"**international scientists and scholars in contemplative sciences." The community consists of the Board of Directors, Steering Council, Standing Review Committees, and staff. The rule is that Buddhist traditions are privileged and the traditionally marginalized are not integrated. The division of labor is articulated according to the various community roles: Board of Directors, Steering Council, Standing Review Committees, and staff.

Both contradiction as well as the possibility of expansive transformation can be seen within this interacting activity system. The contradiction present, here, is between the development of reflexivity amongst members of the organization and the perpetuation of exclusionary practices amongst these members. As Michelle states:

> This idea that what we're doing is embedded already in dynamics that call, demand, each of us to be really, really hyper-sort of-attuned to how it is that what we call contemplative science might just be reifying patterns of inequality. If we're going to be really about the business then we have to start with ourselves, but from that awareness that comes from contemplative practice, really see the way that we've been socially formed and we've got our own positionality and privilege and blindspots . . . .

With regard to the possibility for expansive transformation, Michelle suggest that "we have to start with ourselves, but from that awareness that comes from contemplative practice." While this process of developing collective awareness of positionality and privilege may serve to be a crucial building block for achieving community solidarity, concrete, targeted outcomes must be articulated and within attainable timeframes if organizational change is to occur. Experts in organizational diversification could be tapped and the recommendations could made part of the strategic plan for Eastern Contemplative Institution.

Paul Wapner

Profile

Paul Wapner is Professor of Global Environmental Politics at American University. His work situates contemplative practices within the domains of global environmental politics and transnational environmental activism. He is also involved in the Contemplative Environmental Practice project at the Lama Foundation in which he brings contemplative practice to university professors teaching environmental studies as well as activists engaged with environmental issues.

Epistemology, Wisdom, and Social Transformation

Wapner perceives the connection between epistemology, wisdom and social transformation. He explains that academia emerged out of monasteries and yeshivas and madrases as places of learning where, historically, people left behind their families and worldly engagements to become immersed in the life of the mind and heart. Wapner says that universities grew out of that and, "on some level, the contemplative orientation is a move back toward that." He contends that:

> . . . there's great reasons why the academy grew out of that but in the growing out, then, there was this primacy of a kind of a rationalist model of how the world works and, consequently, a rationalist model of how we understand the world.

For example, Wapner was trained in the academic discipline of Politics which warned against normative knowledge as prejudicial to understanding and potentially leading to utopianism. However, Wapner argues that we can never escape the normative because one is never neutral.

Wapner's understanding of wisdom, then, is informed by the position he takes on normative knowledge. He states that:

> Wisdom is the ability to know what is, the ability to know what should be—to have a sense of justice and care and ethical commitment—but the wisdom part comes from loving both. . . . We don't want to dismiss any part of the world as being unimportant . . . being normatively committed seems to me to be also what wisdom's about, to take seriously how to make the world a better place. Contemplative practices help us, I think, develop wisdom, insofar as I think they sensitize us to both—both what is and what should be—and most importantly develop that capacity . . . to embrace the paradoxes that those two represent. . . For me, the wisdom would be a combination of head and heart and spirit, rather than simply head.

Social transformation is relevant to the "sense of justice and care and ethical commitment" that characterizes wisdom for Wapner. He believes that social transformation is "critical" and that contemplative practice is problematic when it's

exclusively focused on and does not move beyond the transformation of the self to transform others and intervene in "environmental harm."

Central question

What is the process by which the contemplative movement in higher education is unfolding?

Wapner recalls that, like many in the contemplative movement, he felt like he was leading two distinct or "parallel" lives that didn't intersect, one of them professional and the other one contemplative. It was not until he received a grant from the Center for Contemplative Mind in Society to develop a course that integrated contemplative practices that he formally received the institutional support to bring the two parts of himself together. In addition, the grant was underwritten by the American Council on Learned Societies which is an organization esteemed within higher education. Wapner says that the Center was "critical" in terms of putting him into contact with other educators who were engaging in contemplative pedagogy.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

The construction and production of knowledge as well as the knowledge economy are all addressed in Wapner's speech. He conveys that contemplative education draws upon participatory models of learning and gives validity to the emotional responses of students. These things are often dismissed within academia as frivolous considering that

higher education institutions are commodifying themselves as a means of competing for students in the market place:

> Emotional upwellings or sort of just intuitive insights and meditative states that seem to draw connections, I think, are seen as too easily explained as right brain thinking rather than anything else. And that's okay. . . . I don't think this is mainstream by any stretch of the imagination. And, in fact, I would say, most universities, as the commercialization of the academy continues and there's a push for going up in the rankings, there is a renewed effort to stamp out anything that can't be peer reviewed in the literature and there's very few outlets for contemplative epistemology in research, in my mind.

Wapner concludes that the publication of scholarship within the emerging field of contemplative studies is not a viable means of advancing in the professoriate, leading to the devaluing of contemplative epistemology.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

With regard to epistemological shift, Wapner notes that academic institutions continue to value learning focused on the apprehension of the technical aspects of the constitution of fields of knowledge as opposed to engaging in embodied, present moment awareness of the subject of inquiry:

> I think that students spend too much time actually thinking about the mechanics of epistemology and the mechanics of methodology and that often can get in the

> way of actually the practice of trying to come to know something and we fall on these tools so much that they kind of slice out things.

When our mind and body are treated as separate from one another in the process of investigation, we miss out on potentially rich information. In this statement, Wapner uses the word "mechanics" as a pejorative. The repetition of the word mirrors the sort of rote inculcation of conventional teaching methods. "Mechanics" is also employed in opposition to "practice," a word associated with contemplation, embodiment, and the awareness of the non-duality of mind and body.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Wapner relates that support has existed for him at the institutional and community levels at his university. He says:

> I got an internal grant with a set of colleagues. Four of us got together and . . . we got a few thousand dollars to bring in speakers and so forth exploring contemplative practices, not just in environment, but it was sort of more generally. So, we had someone from the business school, someone from Arts and Sciences—two people from Arts and Sciences—and me in Politics.

American University provided financial support for the work Wapner and his colleagues are doing around contemplative epistemology and, more specifically, how contemplative practices can be integrated into pedagogy that seeks to engage environmental action.

Although Wapner has received financial backing from the university and has collaborated with a number of other faculty around introducing contemplative pedagogy into the disciplines, he has found that not all of his colleagues are receptive to this work. In Wapner's experience:

> I found that once you start the discussion with somebody, they actually, many of them, are actually like closet contemplatives. . . . Now, there's a lot of . . . my colleagues who are pretty tone deaf to this, and they think it's a waste of time, and a waste of class time, certainly a waste of research, but I—that doesn't bother me anymore. . . . To me, receptiveness is best measured in a classroom rather than what my colleagues think.

That Wapner describes some of his colleagues as "closet contemplatives" suggests that there is a high level of social stigmatization attached to having an introspective personality and a substantive interior or spiritual life. One can infer from this that unrecognized and unreported experiences of isolation exist among individuals within the university community at large due to this social reality. The confirmation of this problem is expressed through Wapner's description of numerous colleagues who believe the work he is doing is a "waste." This clearly paints the picture of interpersonal delegitimization within the faculty.

Activity Theory

With regard to the interacting activity systems, the subject of the first activity system is Wapner in his role as Professor of Global Environmental Politics at American University. The object within this activity system is, as Wapner expressed, engaging in contemplative pedagogy that makes the connection for students between the interiority of life and exterior engagement with environmental issues. Mediating artifacts articulated in the discourse are "environmental harm," "normative knowledge," and "contemplative practice." The community in which Wapner is located at American University is contemplative educators within the university at large. The rule governing Wapner is to teach for contemplative environmental activism. The division of labor includes the responsibilities of faculty within the School of International Service.

The subject of the second activity system is the discipline of Global Environmental Politics. The object within this activity system is to engage in conventional epistemology—a rational, hypothetico-deductive model of how the world works and how we understand the world. The mediating artifacts are "hypothetico-deductive model" and "empirical knowledge " and "commercialization of the academy." The community consists of faculty within Global Environmental Politics. The rule within the discipline of Politics, more broadly, is to privilege empirical as opposed to normative knowledge and contemplative ways of knowing. It is also to contribute to increasing the rankings of the School and the institution through scholarship within the limits of conventional epistemology. The division of labor includes the responsibilities of faculty within the discipline of Global Environmental Politics.

Both contradiction as well as the possibility of expansive transformation can be seen within this interacting activity system. The contradiction present, here, is between

the work of Wapner and other contemplative educators and colleagues adherence to conventional epistemology and pedagogical practice. As Wapner states: “The didactic method of pedagogy where’s there’s just a talking head at the front of the room is recognized as a dying breed of education.” With regard to the possibility for expansive transformation, Wapner relates that involvement with other contemplative educators that extends beyond the campus into larger environments of support can serve to advance contemplative pedagogy within the academy. He received financial support from the Fetzer Institute to engage in a project on consciousness and the environment. One of the strategies of this project was to bring a university colleague to the Institute’s conferences, so that each person has an established conversation partner on their campus. Additionally, making clear that engagement in contemplative practices is not intended to replace hypothetico-deductive reasoning, but to compliment it may also prove beneficial. Finally, larger campus conversations that persuade administration that positive student outcomes may result from contemplative pedagogy could serve to garner institutional funding for research on students at the university.

Louis Komjathy

Profile

Louis Komjathy is Associate Professor of Chinese Religions and Comparative Religious Studies in the department of Theology and Religious Studies at the University of San Diego. His work situates contemplative practices within the domain of Religious Studies and takes a contextual approach to understanding religious communities and the followers located within them. He is founding Co-chair of the Contemplative Studies Group of the American Academy of Religion and is the editor of the comprehensive

volume, *Contemplative Literature: A Comparative Sourcebook on Meditation and Contemplative Prayer*.

Epistemology, Wisdom, and Social Transformation

Komjathy discusses what he believes is the inherent possibility of social transformation that can be brought to fruition if one has a contemplative practice that is located within a larger religious commitment. He is wary, however, of popularized forms of contemplative practice that are removed from their religious context and used exclusively for therapeutic or performance purposes. Rather, he is a proponent of what he thinks is the "radical, subversive potential of contemplative practice" that could lead to individual, community and social transformation:

> . . . one of my main interests is animal welfare, and it's like that's never talked about. . . . the treatment of ethnically underprivileged groups, the treatment of women, the treatment of children, and the treatment of animals are actually interconnected. . . . if you start bringing up animals and food politics and all this stuff . . . people start going, what are you talking about? . . . I'm talking about maybe the most important thing about contemplative studies, right? . . . how can you . . . live in a society that treats animals in such catastrophically horrible ways and claim to be doing contemplative practice, you know? So I think this is what I'm looking at is there's so much radical potential in at least contemplative practice. I think also even contemplative studies, but the question is . . .what are we gonna do with it?

Conceivably, then, an individual's contemplative practice—located within a context with other practitioners and that frames their ethical sensibilities—could serve to bring into

their awareness strategically linked social structures of oppression and abuse and the resolve to resist them. Although he does not engage explicitly with the concept of wisdom, one might find in his criticism of socially sanctioned systems of harm behavior that is, expressly, in contradiction to the researcher's working definition of wisdom, namely, that such systems exploit as opposed to care for other human and non-human creatures. In other words, an implication may be that apathy to social patterns of harm is an indication that one is not involved in religiously embedded contemplative practice and does not exhibit wise action. Finally, according to Komjathy, the field of contemplative studies also has the potential to be socially transformative through a contextual Religious Studies approach to contemplative ways of knowing. Whether the emerging discipline will embrace the concerns of Religious Studies has yet to be seen.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

Komjathy views the contemplative movement in the larger society, in general, and in higher education, in particular, as deriving from grand scheme historical phenomena that continue to play themselves out in western cultures, specifically the United States. He traces the momentum of this contemporary iteration to European colonization and orientalism. He conjectures that:

> I think some people are gonna be really upset at me because I'm saying . . . look, let's explain or try to explain how this field came to be, even though it's only coming to be . . . . you're dealing with multiethnic, multicultural religiously pluralistic practices, but they're being homogenized and domesticated through a

> variety of means and in a variety of venues in contemporary American culture, and so . . . in my mind, the whole "mindfulness and white privilege" is already too far away from—well, it's actually multi-ethnic appropriation, right? . . . you have these colonialist missionary and orientalist legacies involved in this formation of this thing . . . .

This current context of what is, largely, the appropriation by westerners of religious practices from eastern cultures, has its roots in institutionalized strategies of violence, oppression, and co-optation. Therefore, the methods by which groups of people are secularizing contemplative practices to cater to the tastes of an individualist western culture deserve investigation and scrutiny.

Furthermore, Komjathy addresses the generational influence that is driving the contemporary investment in the promotion and study of contemplative practices. Many people at the forefront of the contemplative movement in the academy as well as in those non-profit organizations that have been so instrumental in providing community support and disseminating knowledge came of age in the 1960s:

> . . . when you look at it, the kind of meta-reflection on how the field was formed, you're basically talking about, largely, baby boomers that came out of a lot of the socio-political influences that you identified in the Bay Area, and so there is an authentic motivation for social change, but then there are these kinds of problematic dimensions of the movement . . . . you have this whole tendency to extract method out of a system or out of a tradition and then a kind of lack of attentiveness to the ethics and the politics of appropriation, which is a lot of what

> the book's about, and then this whole kind of question of like disempowerment of the source culture and the source tradition . . .

Here, Komjathy identifies a contradiction in the ethics of the contemplative movement. On the one hand, there exist the aspirations of collectivism and social transformation on the part of the majority of people leading the movement who are retirement age or will be retirement age within the next ten years. On the other hand, many of these same individuals neglect to engage, more generally, with the problematics of cultural appropriation and, more specifically, with the secular adaptation and commodification of religious practices from eastern cultures which is inextricably entwined with their professional advancement.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

With regard to the construction and production of knowledge, Komjathy expresses a number of concerns about the terrain of the emerging field of contemplative studies. His overarching concern, however, is that "one particular agenda or one particular approach or one particular perspective becom[es] normative." One approach, in particular, that has wide mainstream appeal is the use of contemplative practices for salutary or therapeutic purposes exclusively. The potential problem of such an approach, according to Komjathy, is that contemplative practice is relied upon as a tool for mood-control—either boosting or anesthetizing one's feelings—for individual gratification. This could lead to the cultivation of apathy or aversion toward resisting systemic forms of

harm instead of the development of inner resources that enable one to hold and respond appropriately to difficult mental, physical, and emotional states. Ultimately, the latter provides one with information necessary for substantive self-transformation and the ability to respond appropriately to external situations that require our concern. Regarding contemplative studies, Komjathy asks whether the field will "just become like anesthetization of all of the social problems." He goes on to explain:

> . . . so my concern with the kind of secular program is that it's neglecting a lot of key elements that deserve our attention . . . economic disadvantage . . . institutional racism, animal exploitation, ecological exploitation, all these kinds of things, right, where it's like well, it's just about my own personal health, and it's just about my own relaxation, and that's all meditation is.

Without the kind of ethical foundation that is established through religious enculturation, the use of contemplative practices as an approach to inducing a state of calm runs the risk of trivializing and making recreational what is intended to be a catalyst for profound personal conversion. In the absence of a clearly articulated connection between an ethical system and the goal of a contemplative practice, it is likely that an already self-centered culture will use that contemplative practice to reinforce its solipsistic tendencies. Embedded within American culture, the field of contemplative studies is not invulnerable to this danger.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

In terms of an epistemological shift that is taking place in the academy, the use of contemplative pedagogy has come under criticism for being too experimental, soft, and lacking in substance. Relevant to this, Komjathy explains that there is a divide, particularly in Catholic higher education, between spirituality and theology. The attitude of some located within theology is that spirituality is "affective" as opposed "intellectual" and, therefore, wanting in "rigor." As a result, the stigmas attached to both contemplative pedagogy and spirituality have become associated with the field of contemplative studies. Consequently, contemplative studies has been deemed "intellectually light." To that, Komjathy responds, "you haven't looked at anybody's syllabi."

In Komjathy's speech, we see that the words "affective" and "intellectual" are conceived of by critics of contemplative ways of knowing as existing in opposition to one another. While the word "rigor" is correlated with "intellectual," it is dissociated from "affective." There are a couple of obvious implications here. The first is that one cannot engage in multiple ways of knowing that are distinct and yet complimentary. To this way of thinking, our emotions and our critical intellectual faculties cannot come together to broaden and deepen that which is capable of being apprehended. The second is that rationality is, inherently, a means of arriving at truth which can be exacting and challenging. Meanwhile, the affective dimension of knowing is feeble and substandard to logical reasoning. It is, therefore, delegitimized as a modality within academia. Although not all contemplative practices have an affective aspect, some do. What is moreso suggested in the language presented, however, is that any way of knowing that is other than rational, empirical, or hypothetico-deductive is inadequate.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

In terms of social hierarchies and power relations that exist, Komjathy echoes his earlier statement that he fears "one particular agenda or one particular approach or one particular perspective" will come to dominate contemplative studies. He laments that "there's so much corporatization and careerism and opportunism, even now, unfortunately, in this emerging field of contemplative studies. . . . all the money is in neuroscience and meditation." Within the field, then, Komjathy observes that there is a privileging of the sciences. Additionally, since Buddhism is a mind-based system, it is, as Komjathy says, "reconcilable" to the projects of clinical adaptation and neuroscientific study. As a result, those who are not trained in the sciences are finding ways to insinuate themselves in scientific study of Buddhist contemplative practices as well as the secularized use of contemplative practices more generally as a platform for professional and financial gain.

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Komjathy submits that isolation from participation in the central projects on the agenda of highly-funded contemplative scientists and scholars is the experience of many who locate themselves within Religious Studies. Due to the privileging of the scientific study of Buddhist meditation and the commodification of secularized contemplative

practices, he contends that religious adherents are marginalized at the same time that their contemplative practices are being co-opted:

> when you . . . think about [how] the secular practices apply to . . . social issues, there are all these things that we seem to be missing in the process, you know, including I think that there's a lot—and this goes back to the Religious Studies part—there's like this anti-religion bias . . . that then disempowers a whole group of people. . . . the idea that somehow members of religious traditions get excluded from appropriation of their contemplative practices—to me, is a social justice issue.

The alienation of religious devotees from the program of the secular adoption of contemplative practices is an inequitable approach to the formation of the nascent, interdisciplinary field. This problem, as it is expressed by Komjathy, is an area of social and cultural concern for one located within the domain of Religious Studies.

Additionally, Komjathy has found that forwarding the interdisciplinary field of contemplative studies at the University of San Diego has not always received institutional support. He says that his institution presents a "unique challenge" in that "there's concern at USD about Catholic identity." Although, he was under the impression that the university operated with an "ecumenical, inclusive ethos," Komjathy's involvement with contemplative studies has been met with unease due to the concern that introducing the community to contemplative practices from other religions as well as secularized contemplative practices might weaken the centrality of the Catholic tradition.

Activity Theory

With regard to the interacting activity systems, the subject of the first activity system is Komjathy in his role as Associate Professor of Chinese Religions and Comparative Religious Studies in the department of Theology and Religious Studies at the University of San Diego. The object within this activity system is, as Komjathy expressed, catalyzing the radical subversive potential of contemplative practice to address globally interconnected practices of harm. Mediating artifacts articulated in the discourse are the privileging of Buddhism, the privileging of neuroscience, contemplative practice as a means of social anesthetization, and resisting the secularization of contemplative practice. The community in which Komjathy is located at the University of San Diego is Theology and Religious Studies. The rule governing Komjathy is to situate contemplative practices within their religious contexts. The division of labor includes the responsibilities of faculty within the Theology and Religious Studies department.

The subject of the second activity system is the University of San Diego. The object within this activity system is to perpetuate Catholic identity throughout the institution by maintaining the centrality of the Catholic religious tradition. The mediating artifacts are “Catholic identity” and “Catholic religious tradition.” The community is the university at large. The rule is to be cautious of practices that could subvert the Catholic identity of the institution. The division of labor includes the responsibilities of those in administrative positions.

Both contradiction as well as the possibility of expansive transformation can be seen within this interacting activity system. The contradiction present, here, is between Komjathy’s work in contemplative studies and adherence to Catholic religious tradition.

As Komjathy states: “[t]here's a kind of underground discomfort for what might happen with this.” He relates that he interprets the lack of institutional support to stem from concern that Catholicism will be “relativized.” With regard to the possibility for expansive transformation, then, Komjathy may do well to accentuate what he shared was his Catholic background. This is an important psycho-social strategy for developing identification with Catholics in significant positions on campus as well as those who may not be Catholic, but who align themselves with the institution and its mission. Additionally, talk about contemplative practice may be met more cordially if it was focused on Catholic contemplative traditions. An articulation of reverence and respect for Catholic contemplative traditions is likely to communicate safety and serve as one of the building blocks for the establishment of trust. Out of this may emerge a third, jointly constructed object, the advancement of contemplative endeavors within the institution.

Learning from Grant’s institutional context in which authoritative discourse on “contemplative epistemology” is constructed in and produced by the School of Divinity at Howard University, the agency Komjathy may be able to exercise successfully may be found in engaging in inter-religious dialogue efforts. In Grant’s case, a combination of activities contributed to his invitation to be on the university-wide presidential advisory group on inter-faith matters: 1) demonstrating respect for the authority of the School of Divinity which undergirds the strong black Christian culture on his campus, 2) his presence on diverse committees and ability to communicate with different constituencies ranging from the School of Divinity to the STEM faculty to upper administration, and 3) his use and articulation of contemplative pedagogy in classroom and inter-faith advisory group meetings in a way that forwards explicitly the “service” mission of his institution.

Finally, Komjathy's colleague in Ethnic Studies, Alberto Pulido, also expressed in his interview the problem he faces with the institution's loyalty to tradition, a sentiment that Pulido does not share. Komjathy may find in Pulido shared values outside of Catholic religious tradition that solidify a working relationship between the two of them. At the same time, each may promote the other's strategic use of "tradition" in public discourse, so that any perception of undermining the institution and its mission are dispelled for both of them.

Shiva Subbaraman

Profile

Shiva Subbaraman is Director of the LGBTQ Resource Center at Georgetown University. Her work bridges Jesuit education, contemplative action, and social justice for the LGBTQ community. In her leadership role at the Center, she strives to coordinate its purpose with the mission, identity, and values of the Jesuit university. The service and support the Center offers to students is sensitive to issues of intersectionality such as negotiating faith and LGBTQ identity. Subbaraman was co-creator of the retreat experience, *Journeys: Understanding Self & Building Community*, which was conceptually developed and practically grounded in reflection and community.

Epistemology, Wisdom, and Social Transformation

Through the programming she has developed which is dedicated to the holistic development of students, Subbaraman reflects, in praxis, the connection between contemplative practice, the cultivation of wisdom, and social transformation. With regard to fostering contemplation that integrates interiority and social engagement, Subbaraman relates:

> We do a year-long institute that I call, "Gatherings" . . . we have students go through a series of workshops and they have to maintain and manage a journal, they have to continually reflect on their own changes and shifts and I bring external people that help facilitate these workshops around differing forms of both social justice work, but to help them see how and where their own struggles fit into this larger paradigm, right? Because for most young students the problem is they can't connect their individual suffering to a larger paradigm.

Although Subbaraman does not identify wisdom explicitly as the thread tying together students' reflectivity and the discernment of their place in social justice work, we can see its presence in Subbaraman's speech. Paying close attention to the interior movements within oneself and making meaning out one's individual suffering that moves beyond the limitations of the self to experience oneself as connected to the larger human experience of suffering is essential to the researcher's working definition of wisdom within this study. Another essential aspect of wisdom that Subbaraman articulates is the capacity to be moved affectively by the suffering of another and to respond through action with the intention of alleviating that suffering. As students grapple with how they "fit into this larger paradigm," they are also imagining how they can transform the suffering of the collective.

Central Question

What is the process by which the contemplative movement in higher education is unfolding?

Although Subbaraman says that she considers the work that she does as part of the field of contemplative studies, she also contends that, although she is trained as an

academic and that she thinks of herself and her work within that domain, her position at the university locates her within student affairs. She goes on to explain that ". . . within higher education, I think the divide between academic life and student life is very deep . . . and so, it's very often hard for those who work in student affairs to see their work in those ways or in those terms." While Subbaraman views the work she does with student services, support, programming, and education to be, contemplative "in its core," the fact that the contemplative movement is emerging from an academic milieu presents a barrier to identification for people in student services and support. This would suggest that there is another dimension to the privileging of social positions in the academy aside from the one organized around the hierarchy of disciplines. This aspect of exclusivity has shaped the process by which the movement is unfolding in such a way that it has created an obstacle to the access of people who are located in student affairs.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Subbaraman constructs specialized knowledge as means of educating LGBTQ students for wholeness and social action. With regard to the programming Subbaraman develops around contemplative action for LGBTQ justice, she says that she draws from various spiritual traditions even though she is located at a Jesuit institution. At the heart of programmatic and curricular design is an attempt to answer the question, "What does a whole LGBT person look like?" She explains:

> Now, the Jesuits . . . have this Contemplatives in Action and that's a big piece of who they are and what they do and I think its very uneven, obviously, in its understanding, but I think both the sense of discernment and the sense of being contemplatives in action is really important.

Subbaraman explains that the necessity to rely upon spiritual practices other than those that come from the Ignatian tradition is due, in large part, to the difficulty of negotiating LGBTQ identity within a Catholic institutional context. She says, "[t]he LGBT work is very political in the Jesuit context. . . and it's a tough context because Catholicism still says we are recognized for who we are, but you can't act on it." As a means of facilitating a sense of self-esteem and wholeness that has internal coherence and consistency for LGBT youth, Subbaraman looks to other spiritual traditions to help create a model of reflection-based action.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

Subbaraman uses language that frames LGBT students' spirituality in terms of social rights. With regard to the possibility of a working relationship between secular and Jesuit conceptions of social justice and contemplative action, Subbaraman states:

> . . . [t]he framework is there . . . it can be a very large and creative framework for our students who are Catholic or who are otherwise struggling with their spiritual growth to give them at least the opportunity to think through the fact that being gay does not mean that they do not have the right of access, that they have the right to their full range of their spiritual growth, that they have a right to who they

> are as spiritual beings. . . . LGBT students face as many struggles as racial minority students in terms of access and success. But even that, most people do not see because, don't forget, LGBT people are not counted, they're not counted, right? The census doesn't count us.

Subbaraman makes the connection between the exclusion from religious and spiritual communities that LGBTQ people face and their virtual invisibility on university campuses. The relationship is forged linguistically through the repetition of the word "right," used to mean a legal, just or moral claim. Subbaraman uses the word in conjunction with spirituality which implies the word is intended to have a moral connotation. However, shortly after in her discourse, she describes the problems of access to higher education that LGBT people have along with the fact that they are not counted in demographic data collected about student access and success. This situation obviously has legal, justice as well as moral implications. By using the word "right" to discuss LGBT students' access to their spirit, we realize that Subbaraman is pointing to the reality that socially legitimized practices of exclusion directed toward LGBT people create adverse spiritual repercussions for them. The recognition of a person's spirit and the recognition of a person's humanity are inextricably tied to one another.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Subbaraman expresses the alienation she experiences in being located in an LGBTQ Resource Center at a Jesuit university. She Although she says that her main concern in her role as Director is to represent LGBT work in terms social justice, she finds this difficult for a number of reasons:

> . . . I think one of the biggest challenges for any of us who do work in a Catholic context is that the Catholic ideas of social justice and social teachings is not the same as our secular ideas of social justice or even other traditional ideas of social justice. And so LGBT work even. . . . nationally is not often seen as social justice work the way it is seen around say race. It's very clear to people that race is a social justice issue. LGBT is not seen as a social justice issue because it is primarily seen as a lifestyle issue. And because at the core of most religious belief systems is that LGBT people are not okay still, you're not going to see it as a social justice issue . . . . And because LGBT people can also include white people and very privileged people from upper class . . . or . . . highly educated people as well as people from marginalized communities, I think it's very hard for people to see LGBT people as marginalized in the same way we have been trained, I think, to see African Americans or Latinos or others as marginalized.

According to Subbaraman, the reason for social marginalization and lack of integration into the mainstream social justice community and commitments derives not just from differing conceptions of social justice. It also finds its roots in the wider social perception

that the social reality for LGBT people is not a social justice issue. Because LGBT people can also exist within highly privileged social groups, it is, essentially, seen to be of an entirely different nature than the structural injustices perpetrated on the basis of race or sex for example.

Activity Theory

With regard to the interacting activity systems, the subject of the first activity system is Subbaraman in her role as Director of the LGBTQ Resource Center at Georgetown University. The object within this activity system is, as Subbaraman expressed, aligning LGBT justice work with the values of the university and contemplative action for LGBT justice. Mediating artifacts articulated in the discourse are "LGBT justice," **"**social justice," "contemplative action," "student affairs," and "access to spirituality." The community in which Subbaraman is located at Georgetown University is the LGBTQ Resource Center. The rules governing Subbaraman are to educate LGBT students for wholeness and LGBT justice that is modeled on secular, civil rights conceptions of social justice. The division of labor includes the responsibilities of a student affairs administrator, specifically the Director of the LGBTQ Resource Center.

The subject of the second activity system is Georgetown University. The object within this activity system is to educating students according to the values of the Jesuit Catholic institution. The mediating artifacts are "contemplation in action" and the Jesuit Catholic conception of "social justice." The community is the University at large with values represented by the Office of Mission & Ministry. The rule is that social justice is centered around intervening in the systemic perpetuation of poverty and forms of

injustice that are informed by Catholic social teaching. The division of labor within the university includes the responsibilities of administration, faculty, and staff.

Both contradiction as well as the possibility of expansive transformation can be seen within this interacting activity system. The contradiction present, here, is between Subbaraman's work around LGBT justice and the conception of social justice represented by the Jesuit university. With regard to the possibility for expansive transformation, then, Subbaraman could identify others inside and outside of student affairs that share her vision of LGBT justice as an integral part of social justice work. As she has already done much in the way of attempting to align the language of LGBTQ justice with the values of the Jesuit institution, she may find that focus on identification with other groups to which she belongs, namely women and people of color, could lessen the experience of alienation and provide in roads to more mutually invested relationships. The other possibility is to draw upon what she shared is her Hindu identity. Although Hinduism is not the religious affiliation of the university, it may serve as a place from which she can position herself as a part of inter-religious and inter-contemplative dialogue. Taking pressure off of the aspect of her identity that causes the most suffering in the institutional context may free up the potential for harmonious relationship with other groups and eventually lead to the support she needs.

John Makransky

Profile

John Makransky is Associate Professor of Buddhism and Comparative Theology in the department of Theology at Boston College. His work situates contemplative practices within the domains of Theological Studies, social justice, and social service. He

is the founding and chief guiding meditation teacher at the Foundation for Active Compassion and the co-founder of the Courage of Care Coalition and co-developer of the Sustainable Compassion Training model. Both non-profit organizations adapt Buddhist meditation practices for secular audiences situated in the helping professions as a means of supporting the individual's ability to manage stress, "empathic distress burn-out, "compassion fatigue," and other challenges associated with careers of service. He was installed as a teacher in the Nyingma tradition of Tibetan Buddhism.

Epistemology, Wisdom, and Social Transformation

Makransky perceives a connection between epistemology, wisdom and social transformation. In addition to adapting Buddhist meditation practices for secular audiences in the helping professions, he also integrates contemplative pedagogy into his courses at Boston College, one of which has an emphasis on social engagement. In terms of the relationship between a contemplative way of knowing and wisdom, Makransky begins by defining wisdom as:

> a deepening recognition of habits of thought and reaction in ourselves that hide the fuller reality of what is here. An increasing recognition of patterns of labeling thought and associated feelings and then reactions to those feelings of labels. . . . More and more conscious awareness of what has not been conscious to us. Limiting labels, limiting impressions. The extent to which we're reacting to our own limiting labels, sensate feelings and impressions and mistaking them for the people and other creatures in our world. That's what I call wisdom. . . . So in other words, I'm becoming more conscious both of my limiting labels that hide from me more of what you may be. . . .with that and made possible partly by that

> becoming more conscious of more of what you are. Being more available to become more fully aware of more of you. That's wisdom. So wisdom includes both those parts: seeing what's obstructed our ability to see more and also seeing more. . . . So how's contemplative practice related to that? That's basically the purpose of contemplative practice. . . .

From Makransky's delineation of wisdom, we can see that it is characterized by a process in which one moves gradually from the internalization of erroneous beliefs about what or who one comes into contact with to the releasing of not only those beliefs, but the mental structures that have generated them and the patterns of thought which keep them intact. Such examples of false perceptions are readily seen individuals and social structures that reify and normalize racism, classism, sexism, and homophobia to name a few. Contemplative practices, particularly those derived from Buddhist traditions, have the potential to disrupt these patterns of mind and cultivate a true reflection of the inherent dignity and value of creation.

With regard to the link between contemplative practice, the cultivation of wisdom and social transformation, Makransky explains that:

> At least in terms of ancient and classical Buddhism the resources were not mainly applied to social analysis and analysis of social structures. The focus of attention was especially on the cultivation of the individual—of course that happened within communities of cultivation and practice—but, still, the primary focus is on the individual and the possibility of individual transformation through practice as part of community—but there wasn't much of a tradition of looking into the social context and social structures involved and I think that the kind of pattern of

> mind that began to do that came mainly out of Jewish and other Abrahamic traditions, it came out of the prophetic tradition and because there's an understanding that the prophets—which were prophets of God, expressing God's perspective—were pointing into deeply unjust structures of society and condemning them. That's very central in ancient Judaism and then from there into Christianity, Islam and other Abrahamic traditions. It's more central there than I think it has been in Buddhism. That whole pattern of mind that your attention would be pointed into systemic structures that could be potentially unjust as a structure. So whereas in Buddhism, there's a pointing into the way that . . . each individual's own patterns of delusion—mistaking our own limiting impressions . . . of our self, for our very self, for our very being—Buddhist kinds of understanding really point into that in a way that can begin to disclose that there's a much greater being here, a tremendous capacity and potential and dignity here way beyond our limiting impressions of ourselves and Buddhist patterns of contemplative training can really point us into that not just theoretically, but we can encounter something of a depth of our own being that we hadn't realized was here.

According to Makransky's appraisal, although, historically, Buddhist traditions have not turned their attention to intervening in the collective delusions that perpetuate systemic injustices, certain Buddhist contemplative practices may serve as a starting point for the individual to recognize their own patterns of mind that reflect false and harmful apprehensions of reality that include oneself, others, the natural world and non-human creatures.

Still, he admits that in the face of children's socialization into systemic structures of greed, hatred, and delusion, "classical Buddhism, I don't think is enough to respond to that." He contends that in the west, there is a tendency toward autonomous, isolated practice to improve oneself which is based on a fundamentally western concept of the self. The possibility for social transformation, then, lies in the individual's empowerment through contemplative practice that catalyzes collective consciousness around and action to overturn socially sanctioned structures of harm.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

Regarding the emergence of contemplative epistemology in the academy and the momentum it has been gaining, Makransky says:

> I think it's really starting to emerge now in a bigger and bigger way and there are certain organizations that have been helping that to happen, one, I'm sure you're familiar with, is Contemplative Mind in Higher Education, which is also linked to Contemplative Mind in Society . . . . so, I think their website, including the many webinars and lectures and resources—and they're only just beginning. I mean, they've only been around for a few years. That that's a good indication, like a snapshot, of a much larger future. And, they also exemplify in the diversity of disciplines involved. I mean, so many different disciplines: in the hard sciences, in the social sciences, in the arts, philosophy, of course, psychology, and on and on and on.

The Association for Contemplative Mind in Higher Education (ACMHE), part of The Center for Contemplative Mind in Society (CMIND), has been the matrix out of which contemplative pedagogy has penetrated the academy. Growing interest in integrating contemplative practices into higher education is supported by the ACMHE website which disseminates a wide array of information

Additionally, Makransky comments on the character of the contemplative movement:

> At least theoretically, there's nothing, I think, controversial about the notion that contemplative forms of knowing informed or/and empowered by contemplative forms of practice of different kinds which have a lot of background knowledge behind them of different kinds in pre-modern cultures and now into the modern period as well. Nothing seems strange about that. Just what seems strange is that we haven't paid more attention to that. And now we can.

People working in the variety of disciplines engaged in contemplative pedagogy or the scientific study of contemplative practices are not doing anything that should be conceived of as inherently subversive or threatening to the more conventional, objective forms of knowing that have been established in academia. Contemplative epistemologies have existed in different cultures throughout history and are simply another resource that can be utilized for a more holistic approach to learning and discovering the benefits of contemplative practices for a variety of populations.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Makransky has constructed a model of Buddhist-inspired contemplative practices specifically for people who work in the caring professions and are susceptible to high levels of stress, burn out and other health problems that impede their ability to sustain work in their service role:

> This past year, I went several times to the University of Virginia to give some lectures, lead some meditation workshops and retreats in Sustainable Compassion Training. . . . That's interdisciplinary in several ways. . . . I was asked to explain how I am adapting practices for compassion training from Buddhist traditions into secular contexts for people in various—all the different kinds of caring professions. So, that included nurses and doctors and people in physical health care, mental health care, social workers, educators and school teachers, people who work in hospice, prisons and so forth, people who work with at risk youth.

In adapting practices from ancient and medieval Tibetan and Indian Buddhist traditions into secular contexts for caring professions what he has produced is a unique design called Sustainable Compassion Training. This model has proven to be valuable in it's ability to be replicated as the University of Virginia Contemplative Sciences Center invited him to explain the following in his lectures: the Asian Buddhist kinds of understanding and practices he draws from, the principles by which he is adapting those practices, the ways in which these meet people in the current context of their caring

profession, and the ways in which these intersect with current science, specifically, social psychology and social neuroscience, as well as education theory.

In addition, at Boston College, Makransky teaches a course called "Religious Quest" in which knowledge is constructed along comparative theological lines. The course focuses on Christianity and Buddhism. In it, students engage in contemplative practices from both traditions. Makransky contends that examining religious systems of thought is extremely relevant for understanding the underlying reasoning motivating peoples, cultures, and societies in the world today:

> The patterns of religious understanding are the patterns that we're still working out in everything else that's going on in the current world. And then religions are coming into conflict or new forms of dialogue. Religion is not going away. It just seems to be getting stronger in many ways. It had been predicted that it would just go away . . . by many people in the post-Enlightenment period in the west, but that's not happening at all. In fact, quite the opposite.

Contemplative epistemologies, then, support critical, third person investigation of patterns of religious understanding which are essential to making sense of our contemporary world. Together, these complimentary ways of knowing equip students with ways to answer deeply meaningful questions about their existence which are theological and philosophical in nature.

Sub-question 2

What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?

Makransky uses a number of words and word phrases synonymous with epistemology as means of emphasizing that the apprehension of something is not limited to rational, empirical means of arriving at truth. He posits that:

> There are various, different kinds of knowing and different modalities of knowing and that's what this is really raising up and why, increasingly, over time, there's no question in my mind that it will become a greater and greater part of education, in general. But it does take time. So, education, over the past some period, in western cultures like ours, and in the United States, has really been focused on honing the critical intellectual faculties, learning ways of thinking about things. Which is, of course, critically important. The problem is, that it's been raised up in our educational system as if it were the only form of knowing. And obviously, it's not . . . there are affective dimensions of knowing, there are embodied ways of knowing. There's are all kinds of dimensions or modalities of knowing.

The employment of the words "modalities," "dimensions," "ways," and "kinds" all precede the words "of knowledge" to form a prepositional phrase. The repetition and difference present in Makransky's speech highlights his point that methods of knowing are myriad.

Sub-question 3

What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Makransky expresses gratitude for the fact that he is situated at a progressive Jesuit Catholic institution. With regard to integrating contemplative pedagogy, he has the support of the institution. Makransky experiences a mutual reverence between himself as a Buddhist teacher and practitioner and colleagues in the Christian tradition. He says, "I really feel like I have a refuge by being at a religious institution like Boston College." On his campus, Makransky is fortunate enough to have legitimation, integration and support on the personal, interpersonal and institutional levels.

Activity Theory

With regard to the interacting activity systems, the subject of the first activity system is Makransky in his role as Associate Professor of Buddhism and Comparative Theology at Boston College. The object within this activity system is, as Makransky expressed, the use of contemplative practices to support critical, third person investigation of patterns of religious understanding which are essential for helping students to make sense of our contemporary world. Mediating artifacts articulated in the discourse are "Buddhism," "Christianity," "religious patterns of thought," "pattern of mind," "limiting impressions," and "social structures" that perpetuate "greed, hatred, and delusion." The community in which Makransky is located at Boston College is Buddhism and Comparative Theology. The rule governing Makransky is that spirituality is highly valued and there is a lot of respect and reverence for the Christian tradition. The division of labor includes the responsibilities of faculty within the Theology department.

The subject of the second activity system is John Makransky in his role as co-developer of the Sustainable Compassion Training model. The object within this activity system is to empower work in caring roles with others and for others. The mediating artifacts are "sustainable compassion," "stress," "compassion fatigue" and "empathic distress burn out." The community is the University of Virginia Contemplative Sciences Center. The rule is to explain the process of adapting practices from ancient and medieval Tibetan and Indian Buddhist traditions into secular contexts for caring professions. The division of labor includes the responsibilities of an invited lecture.

What, initially, may have been a contradiction present within both activity systems, Makransky appears to have resolved and transformed. Since Makransky believes that the western propensity to engage in contemplative practices for self-betterment is not sufficient to affect systemic patterns of harm, employing Buddhist-inspired contemplative practices in each activity setting could have created obstacles to the aim of social transformation. He says:

> So, even if the problem is solved for the individual, still the momentum and inertia of the social structure is continuing to socialize children from the youngest age into adulthood in the delusions that we need to see through. So, Buddhism, classical Buddhism—I don't think—is enough to respond to that. It requires a kind of a systemic or social lens.

However, Makransky brings that systemic or social lens to bear on those who receive Sustainable Compassion Training. Learning how to cultivate enduring compassion for self and others enables those who work with vulnerable and marginalized populations to continue to perform in their demanding, socially invested roles with effectiveness as well

as with heart. In the course he teaches at Boston College that focuses on social service and social action, he helps his students to make connections between religious commitments and social engagement. What could have been a problem of the integration of a social service/social action component into his different teaching roles, Makransky has avoided by infusing these contexts with the "pattern of mind" that comes out of the Abrahamic traditions which are "pointing into deeply unjust structures of society."

Fr. Kevin O'Brien, SJ

Profile

Fr. Kevin O'Brien, SJ is the Dean of the Jesuit School of Theology at Santa Clara University. Prior to his appointment to his recent position, Fr. O'Brien held positions as Executive Director of Campus Ministry and Vice President for Mission and Ministry at Georgetown University which has the largest campus ministry in the country. For 8 years, his work centered on inter-religious dialogue around matters of faith and contemplative practice. He is author of the book, *Ignatian Adventure: Experiencing the Spiritual Exercises of Saint Ignatius in Daily Life*.

As a Jesuit, a Catholic, a retreat director, and the Dean of JST, Fr. O'Brien offers a crucial perspective for the contemplative movement in higher education and the development of the field of contemplative studies. Catholicism has long and rich traditions of contemplation which have been situated in and vital to the life of Catholic universities. Contemplation is central to Ignatian spirituality and the Spiritual Exercises of Saint Ignatius are offered in a variety of retreat formats at Jesuit universities today. The integration of the Exercises into the university community as a whole is something that characterizes Jesuit higher education as they are offered in modified forms to

students, faculty, administrators, and people from other faith and spiritual traditions. Offering the Exercises is fundamental to the ministry of Jesuit universities and helps members of the community to feel more connected to and invested in the university's mission.

Epistemology, Wisdom, and Social Transformation

Fr. O'Brien sees and articulates clearly the connection between the Spiritual Exercises, the cultivation of wisdom, and social transformation. The Exercises are a compilation of meditations, prayers, and contemplative practices. About the relationship between them and the cultivation of wisdom he says that:

> Wisdom is reflective engagement with knowledge. So, I think the Exercises help one develop an interior life where the person learns skills of reflectivity to discern the different movements within their heart and in their mind, to help them be less reactive and more thoughtful and reflective. So, I think that's what's required for wisdom. . . . wisdom is, I think, reflective knowledge, that is, reflecting on one's experience, not reacting to it, not just producing knowledge, but being reflective on our experience.

It is key to note, here, that Fr. O'Brien conceives of wisdom as something that culminates from engaging the heart as well as the mind. In addition, the reflection fundamental to the cultivation of wisdom involves a process of inquiry that intervenes in the human tendency to react to one's initial perception of a thing.

Regarding the link between the Spiritual Exercises and social transformation, Fr. O'Brien explains that:

> The Exercises in their truest form are about the person growing in intimacy with Christ, but on mission. The person meets Jesus in the second week of the Exercises and the third week when Jesus is on the move, on mission. And in . . . the meditation, on Christ the King . . . there's an invitation to come join me in my labor, walk with me in my life and in my death. In the fourth week of the resurrection . . . the person reads "love ought to show itself more in deeds than by words." So there's the sense of real missioning the person experiences. And, I think, in the course of the Exercises discerning one's call to live out their faith is very practical. So, it's personal transformation that leads to social—that should lead to—social transformation, no matter the setting.

Inherent to Ignatian spirituality is the bridging of interiority and engagement in the world, of contemplation and action. "Growing in intimacy with Christ," then, is about developing a relationship with the person who is an exemplar and after whom one desires to pattern oneself. This means that the inner transformation that is brought about by that personal relationship should grow into a loving relationship to the world for which one is uniquely suited.

Central Question

What is the process by which the contemplative movement in higher education is unfolding?

With regard to the ethics of the secular appropriation of contemplative practices from religious traditions, Fr. O'Brien expresses that he believes it's not a problem as long as the person leading the engagement with the practice is honest about what they are doing. He shares his own experience with adaptation:

> I've translated Ignatian spirituality to secular contexts. So, like, the Examen. . . you know, where it can be explicitly religious, obviously, asking God to help you go through the day and asking for forgiveness, thanking God for the blessings of the day. But, I mean, I've led people through the Examen in explicitly non-religious contexts where it's really inviting people into interiority. So, inviting them to be grateful to whoever they wish and then to be sensitive to the different movements within themselves and then to be much more intentional about how they're living. So, I think translating these religious practices to non-religious settings, for me, is perfectly fine. As long as you just say, this is where I'm coming from, and then, I'm adapting.

Fr. O'Brien's adaptation took the essence of the Examen, and made it relevant for a non-religious group in order to help those people to develop interiority and intentionality about how they live their lives.

Georgetown has a strong ecumenical spirit and is willing to be creative and take some risks in order to meet people where they are. Fr. O'Brien goes on to say that, at Georgetown, they experimented with adapting the Exercises for Jewish and Muslim students and faculty. He explains that Jesus has a presence in both traditions that those retreatants, potentially, could be able to draw upon. In addition, he adapted the 19th annotation of the Exercises to a secular humanist faculty member. One of the fundamental intentions of the Exercises as they were created by Saint Ignatius is that the retreat director adapt the program to meet the needs of the individual.

John Dunne

Profile

John Dunne holds the Distinguished Chair in Contemplative Humanities and a co-appointment as Professor in the Department of Asian Languages and Cultures at the University of Wisconsin-Madison. His work situates contemplative practices within the domains of Buddhist Philosophy, Cognitive Science, and Psychology. He engages in transdisciplinary scholarship in contemplative studies and is a Fellow of the Mind and Life Institute. He is also teaches occasionally at Upaya Zen Center.

Epistemology, Wisdom, and Social Transformation

and

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Although Dunne sees a connection between engagement in contemplative practice, the cultivation of wisdom, and social transformation, he does not maintain the existence of contemplative epistemology. This latter point is correlated directly with knowledge construction across disciplines. Dunne says, "I don't think there's such a thing as contemplative epistemology. There's just epistemology and there's no special kind of knowing that comes through contemplation in my view." He goes on to explain that:

> I am not one of the people who think that there's some kind of special capacity to know reality that you get by doing a practice. There are certainly traditions that would make that kind of a claim and that you get something new. . . . what's

> convenient—and this is why things have worked out for me academically quite a lot—is that my home tradition in Buddhism would also say that you're not learning any new capacity that you don't already have. So, meditation is not a matter of kind of acquiring something you don't have, it's mostly a matter of letting go of things that are in the way. But also as someone who works in epistemology, I don't at all think that there's some special capacity that is acquired—that there's any evidence for a special capacity that's acquired when people do any contemplative practice.

Dunne makes it clear that there are multiple arguments regarding the existence of contemplative epistemology that come out of different religious and spiritual traditions. However, he locates himself in a Buddhist tradition for which the potential to acquire or experience a different way of knowing reality through contemplative practice does not exist. This perspective converges with that of many scholars who locate themselves in the sciences and who privilege empirical evidence and hypothetico-deductive reasoning. We can see, then, that these Buddhist and scientific paradigms find common ground. Dunne attributes the flourishing of his academic career at the intersection of Buddhist Philosophy, Cognitive Science, and Psychology to this congruity. It is apparent that, through Dunne's relationships, Buddhist epistemology is being positioned in such a way that it may enjoy the legitimation afforded to the sciences.

In considering the connection between contemplative practice and the cultivation of wisdom, Dunne affirms that there can be a relationship between the two. First, he says that "[w]isdom, to me, means seeing the way things really are, so I take a straight Buddhist definition of it. . . . [s]eeing the way things really are, on some accounts, means

seeing that there is no particular way that things are. Meaning that you can't come up with the final account of anything." He contends that there are practices that can help you generate that kind of wisdom (the extent to which your way of seeing is a story) and those that can take you in the opposite direction "which make you totally convinced of your own position and actually decrease your wisdom."

Further, Dunne corroborates that there is a potential link between contemplative practice and social transformation. He posits that certain practices can facilitate an individual's awareness of their own biases and decrease personal preference for others within an individual's social grouping:

> There are practices . . . that enhance reflexivity and awareness of one's own position as a subject so to speak and then that enables one to become aware of biases. There's some work that suggests that. . . when one tries to get to what are called implicit association tasks around bias, let's say skin color and so on, certain kinds of meditation—I think mindfulness, maybe—can lower that. But, definitely, the other kind of practice that I think's very important for social transformation are lovingkindness and compassion practices because their main goal is to break down in-group/out-group distinctions. . . . They're not so much about loving everybody as about just not being so partial to everybody.

Implicit in Dunne's articulation of the potential connection between contemplative practice and social transformation is that the individual transformation that one may undergo may also be a catalyst for the inner transformation of the collective.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

At the time of the interview, Dunne had just begun his new position as the Distinguished Chair in Contemplative Humanities at the University of Wisconsin-Madison. He related that he had had previous collaborations with Richie Davidson, the founder and chair of the Center for Healthy Minds, and Antoine Lutz, Associate Scientist at the Waisman Lab for Brain Imaging and Behavior, both located at University of Wisconsin-Madison. He is currently "involved in a project that's funded through the John Templeton Foundation that's looking at flourishing in dyadic romantic relationships and trying to understand Buddhist principles of wisdom and compassion in relation to that particular kind of flourishing." He is conducting this work in collaboration with scientists at the Laboratory for Effective Neuroscience at Northeastern University. He describes his role in working in a transdisciplinary capacity with neuroscience and psychology as follows:

> The basic idea is that, a big part of my role is looking at Buddhist theoretical materials even and Buddhist practices and trying to understand how we can develop theoretical models about how practices work or how we might harness practices for transformation or just for understanding what's happening in various

> contexts like relationships. . . . It's not taking the Buddhist material and just plugging it into the science. . . it's taking the Buddhist material as kind of inspiration for new theoretical approaches in the scientific context.

Dunne's case exemplifies the context of real thriving within the contemplative movement in higher education. His expertise in Buddhist Philosophy is legitimized, integrated into collaborative, transdisciplinary relationships with scholars from the sciences that enables him to rely upon substantial monetary resources. Through his relationship with Richie Davidson and, subsequently, with others at the intersection of neuroscience and psychology, Dunne is in a position to benefit from substantial funding not just from the John Templeton Foundation, but from other sources as well. Dunne shares that some of the other financial backing for the work with which he is involved has come from the Linda Gates Foundation [*sic*], the National Institutes of Health (NIH), the National Center for Complimentary and Integrative Health (NCCIH), and large government grants. His position as Chair was established through a $3 million endowment from a private funding source.

David Germano

Profile

David Germano is Director of the Contemplative Sciences Center at the University of Virginia. He works across the disciplines and eleven schools at the university to collaborate on projects for which contemplation is central to learning, research, and community engagement. In addition, he also directs the Tibet Center, the Tibetan and Himalayan Library, and SHANTI, the Sciences, Humanities, and the Arts Network of Technological Initiatives.

Epistemology, Wisdom, and Social Transformation

Germano expresses what he sees as the potential for the connection between contemplative practice and social transformation. Although contemplative practice, in and of itself, cannot catalyze social change, it could be a strong support to an individual's intentional work to make cognitive and behavioral shifts within themselves and within interpersonal relationships. He says of a link between the two:

> There should be and there can be. It doesn't mean there has to be. There's no intrinsic connection between doing contemplation and issues of social justice or inclusivity or diversity or understanding across boundaries of cultural difference and socio-economic inequity and so forth. There is no necessity. And what that means is, we have to take that as imperative. There has to be a matter of conscious, deliberate, detailed, and repeated investigation, reflection, and implementation in the programs that we do. And if we don't do that and if we think that somehow the beautiful compassion and magical realizations of contemplation will naturally accomplish that, they will not. Absolutely will not. So, I take that as an imperative to bring these things to the fore and to figure out the complexities. I think, a lot of the time, people interested in contemplation engage in magical thinking, that, if I do this, all these things will magically take care of themselves. Nothing magically takes care of itself in this world and especially not the complexities of trying to work across boundaries of difference and inequity. That requires hard work and hard understanding and being able to live with severe lines of difference. . . . That's where we have to start from and then, contemplation could be a powerful force.

There is no way of apprehending reality and no diligently repeated practice that has the ability to transform an individual without that individual's participation in the work of their own inner transformation. Furthermore, an individual's inner transformation brought about through disciplined action over time will not be transmitted by osmosis to any and every personal with whom they come into contact. Social transformation is, in and of itself, a practice in which one must engage. It cannot be the result of contemplative practice exclusively, it can only be enhanced by contemplative practice.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Germano discusses what he believes are some of the problems with knowledge construction within the field of contemplative studies. He goes on to explain how it can be distinguished from contemplative sciences and why the Contemplative Sciences Center is not conceptualized as existing within a larger field of contemplative studies:

> What "Studies" is within the academy is essentially a euphemism for a humanistic set of endeavors and so, when you say "Studies," you basically exclude a lot of the academy and what you do is you call attention to yourself as something within the humanities per se which is why we didn't choose to use that word as a rubric for the Center. In particular, I think the way contemplative studies has gotten constructed is that it's largely about pedagogical work and so it also tends to focus on how we can integrate something called contemplation into the classroom. So, I think that's essentially what contemplative studies has come to mean. I think

> there's a certain lack of cogency about the field. I think people are motivated by different factors and it's not always clear at a given conference or initiative what is, intellectually, binding them together in terms of an actual common platform or cause. I think sometimes the work tends to be about things that have some type of religious provenance like mindfulness and yoga and so forth, but other times, I think people are motivated by something that could easily fall under the category of participatory knowledge creation and then I think yet other people are concerned about just a kind of ontology of care that maybe fails to undergird our educational system. So, there are many different motivations that have yet to be fully fleshed out or articulated onto this field of contemplative studies.

According to Germano, the lack of clearly articulated areas of inquiry, methodologies, and interpretive strategies that define a field of knowledge are not present in contemplative studies. As an intellectual endeavor, it seems to be incoherent and redundant in that it is calling contemplative what could easily be labeled as other pre-existing concepts and practices. Regarding the contemplative science and the identity of the center, Germano says "I think contemplative sciences is a little bit more murky word, but, in general, unlike contemplative studies, it focuses more on research and less on teaching and, also, contemplative sciences tends to be more grounded in the sciences than in the humanities."

Central question

What is the process by which the contemplative movement in higher education is unfolding?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

At the University of Virginia, the contemplative movement has been mobilized by the interests of a philanthropist looking to invest in a university setting. Germano recounts that:

> My involvement with the field of contemplative studies and contemplative sciences, which, I think, is somewhat different, really dates back to about five years ago when this initiative started at the University of Virginia which began with a donor contacting our president and asking if we were interested in having some type of center that was related to yoga or contemplation and so I was invited to a university-wide set of discussions and then, because of my background in contemplation. And the way that I got involved, that led to me having the position of being the director is just that I've spent a lot of my life doing organizational work, especially in Asia, writing various kinds of community engagement and other initiatives and so I have a lot of experience with project management, project articulation, complex initiatives.

On account of Germano's expertise in contemplation which was developed within the context of Religious Studies and his background in organizational endeavors, he entered into the field of contemplative sciences with institutional legitimization, integration and funding.

Cliff Saron

Profile

Cliff Saron is Associate Research Scientist for the Center for Mind and Brain and for the M.I.N.D. Institute at UC Davis. He is a neuroscientist whose area of specialization is the training of attention and emotion regulation through contemplative practice. At the Center for Mind and Brain, Saron is the director of "The Shamatha Project," a study that examines how intensive meditation training affects people's cognitive and affective functions. His latest co-authored publication, *Investigating the phenomenological and neurocognitive matrix of mindfulness-related practices*, appears in American Psychologist.

Epistemology, Wisdom, and Social Transformation

and

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Saron perceives there to be a relationship between contemplative practice and the cultivation of wisdom. He submits:

> Here I think there are two strands, one has to do with the arising of insight, the other is life experience that comes in all forms. So, you gain wisdom through experience and rarely in daily practice do you have, "Ah ha." When you specifically stop activity except observation of your mind, you create a bit of a

> laboratory environment. The challenge is to bring the things you saw to mind when you're not in that environment.

As Saron understands it, maintaining a contemplative practice trains one to be able to adopt a reflective, observing attitude about oneself. It is this capacity that one can bring to daily life as means of growing in wisdom. The two come together in this way most frequently as sudden insight is an unusual occurrence.

Additionally, Saron reflects on what he believes to be a connection between contemplative practice and social transformation. He understands social transformation as the result of interpersonal engagement as opposed to merely an energetic influence:

> Social transformation is about interaction. I do not interpret social transformation as, say, the TM folks might say, "you have this many people meditating and there'll be a shift in the field, the unified field." This is not what I mean. I think that there are values that may naturally emerge when one encounters the specific combination of an ethical frame that forwards non-harming and a certain kind of fierce discriminating wisdom. And if you put those two together you get a spectrum of compassionate intentionality from wrathful to peaceful. . . . So, I think that contemplative practices, when they have a level of common sense embodiment can be very pro-social.

Embodiment and interaction are key to Saron's perception of the social potential of doing a contemplative practice. What is suggested by Saron's statement is that there is an inherent linkage between pro-social behaviors an individual may cultivate thorough contemplation and the collective society's cultivation of pro-social behaviors.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Saron recounts the process by which by he became professionally involved in research on contemplatives practice. After finishing his Ph.D., Alan Wallace wanted to put into action the idea for a longitudinal study of mental training that he had previously discussed with Saron. He was leading retreats in contemplative practices and wanted a scientific partner. Saron and Wallace began to work on the "Shamatha Project" one year before the Center for Mind and Brain official opened. The Center was a hub of interdisciplinary research with:

> [f]acuty from anthropology, linguistics, biomedical engineering, psychology, neuroscience. So, that's pretty good. That was incredible chemistry. The second thing was that Mind and Life, I was involved with Mind and Life in multiple capacities and from 1992 on. And so there was a venue of both expertise as well as opportunities to share ideas, thoughts, and findings. So, design ideas for the Shamatha Project were vetted through presentation at Mind and Life summer research institutes and so as this thing was beginning to come together what we were doing was vetted by essentially a village of collaborators. . . . and of course boosters in terms of donors and funding through the Fetzer Institute, Templeton, and then specific individuals, some of whom I met through Mind and Life.

Here, we can see that Mind and Life along with other non-profit and philanthropic organizations provided a community of scholars interested in the intersection of science and contemplative practice as well as financial backing for such research. Saron's experience is evidence of interpersonal and community legitimization, integration, and support.

Ed Sarath

Profile

Ed Sarath is Director of the Program in Creativity and Consciousness Studies and Professor of Music in the department of Jazz and Contemporary Improvisation at the University of Michigan. He created the BFA in Jazz and Contemplative Studies which exemplifies his educational leadership and investment in the fostering of human potential and social transformation. His book, *Improvisation, Creativity, and Consciousness: Jazz as Integral Template for Music, Education, and Society* is a reflection of these commitments.

Epistemology, Wisdom, and Social Transformation

Sarath communicates what he sees to be the relationship between epistemology, wisdom, and social transformation. He says:

> I think the deeper we go into the idea of wisdom. . . there is definitely going to be a contemplative and intellectual, but also, an overtly spiritual aspect of that which for some people would be religious. So, when I think about the word wisdom, I'm thinking of a kind of knowing, an understanding of reality, that transcends the typical divisions. So, the academy is very riddled by divisions between, you

> know, within the conventional disciplines, but say, between science and spirituality and science has got like a stranglehold or a foothold on the academy. Spirituality and, certainly, religion is sort of cast out. A true education that's based on wisdom has got to transcend those divisions so that we have all of these things working in tandem.

In this statement, Sarath conceives of wisdom as a way of knowing as opposed to contemplation as a way of knowing. Wisdom, however, has a contemplative aspect or quality to it. For Sarath, wisdom transcends divisions and perceives the underlying unity and connectedness of things, quite unlike the motivation driving the sciences which is differentiation and categorization. This scientific impulse to create division is represented in the academy in terms of the segregation of the disciplines and their hierarchical classifications.

Sarath also perceives a connection between contemplative practice and social transformation. He makes the following comment:

> I think when you look deeply into social justice, you can't avoid it. It's really an interior transformation has to happen. The contemplative domain is definitely going to have to be part and parcel of the change agent him- or herself as well as just sort of the social transformation.

Sarath contends that social transformation is contingent upon the kind of inner transformation that comes about through individual engagement in contemplation. Social justice is an illustration of this principle.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

With regard how knowledge is constructed and produced, Sarath discusses the preponderance of Buddhist contemplative practices and concepts that are displayed at contemplative studies conferences. He relates that:

> I go to a lot of the conferences on contemplative studies. There is a tendency for the work to be grounded in a kind of default Buddhist orientation—I'm generalizing maybe a little bit—and I've always felt that that was a little bit limiting or maybe more than a little bit limiting in that the work originates in all kinds of traditions. Of course, that could be a problem, especially at a mainstream public institution. So, one of the things I'm interested in doing is establishing a kind of culture of inquiry into this work that is able to, basically, integrate the religious origins of a lot of this work in a respectful way instead of running away from that or sort of resorting to this default kind of Buddhist mindfulness kind of thing. . . . I'm interested in identifying these issues and trying to place them front and center so that the conversation around them can broaden and deepen in a more inclusive way.

As a means of responding to what he sees as an uncritical privileging of Buddhism within what is being produced at contemplative studies venues, Sarath expresses his intention to create new knowledge that draws upon the religious contexts of contemplative practices

and to produce this knowledge of them in a manner that expresses inclusivity and diversity as opposed to exclusivity and homogeneity.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

and

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

At the University of Michigan, Sarath's program in Creativity and Consciousness Studies has experienced both support as well as resistance. Although a number of provosts have allocated financial backing in the past, he characterizes current funding for the program as hit or miss. Additionally, Sarath says that he has experienced mixed responses from his colleagues:

> . . . especially as the student interest grows, more and more faculty are expressing interest in and support for it. But, you'll find the majority of faculty are ambivalent. . . it's something that maybe is a little bit odd or something like that, but they're not necessarily overtly opposed to it. . . . when I got the Jazz and Contemplative curriculum, there was definitely some very intensive resistance to it, but then I got two-thirds of the vote. So, I think we're seeing more and more openness to this kind of work.

As represented by Sarath's involvement with contemplative studies, gaining the momentum of a movement on his campus has taken time. Although, he has been faced

with budgetary constraints and collegial opposition, he remains positive that receptivity will increase.

Harold Roth

Profile

Harold Roth is Director of the Contemplative Studies Initiative, Director of the Undergraduate Concentration in Contemplative Studies, and Professor of Religious Studies and East Asian Studies at Brown University. As a part of the Contemplative Studies Initiative, Roth established the Contemplative Studies Concentration and the innovative teaching methodology, "Integrative Contemplative Pedagogy." Its expansive scope extends to the Medical School Scholarly Concentration Program. Because of this work, Roth is considered a pioneer in contemplative studies and one of the chief architects of the field.

Sub-question 1

What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?

Roth discusses what he believes is the necessity to construct formational knowledge within the field of contemplative studies. Unless there is consensus established about the most foundational elements of the interdisciplinary domain, namely, the terminology it employs as a means of identifying itself, the field could fail to get off the ground:

> I got engaged in a really rich discussion with other people about whether or not we need to define contemplative and contemplation and contemplative practice

> and contemplative pedagogy at all or whether to leave it completely undefined. So, I'm very much of the conviction that we need to define it. The definition needs to be broad enough to encompass a range of contemplative practices, but I think its really important to be able to differentiate a contemplative practice from a non-contemplative practice. . . . What I fear is that if the field does not have a relatively specific definition of what contemplative and contemplation and contemplative practices are, that it will become so attenuated that it will have no focus.

According to Roth, an internal coherence and cogency of the domain will be compromised without parameters. There must be confirmation of the meaning of the words central to the discourse of the field if it can be said to exist at all.

Central question

What is the process by which the contemplative movement in higher education is unfolding?

At Brown University, the inception of contemplative studies can be traced back to funding which originated from the Center for Contemplative Mind in Society. Because he values what he perceives to be the "complimentarity" and "recursivity" of first person experiential and third person study within the academy, Roth developed a series of courses for which he taught meditation techniques to students who expressed interest in learning them. Engagement in this contemplative pedagogy led him to recognize a means of supporting this endeavor on a deeper level. Roth recounts that:

> . . . in 1999, I saw that there was a grant opportunity called a contemplative practice grant that the American Council of Learned Societies was administering

> that was generated by the Center for Contemplative Mind in Society (CMIND), located in Northampton, Massachusetts at the time. I applied for the grant for a course I called The Theory and Practice of Buddhist Meditation and I received the grant. That enabled me to start formally teaching contemplative practices within the classroom. What I eventually came to do. . . . is develop a series of six or eight courses in which I have integrated the direct first person, but critical—it's very important—critical, first person experience of contemplative practices within a classroom setting.

A key element of Roth's pedagogical approach was that, while he introduced his students to the cognitive framework in which the practices are embedded, he did not require that his students accept the truth claims of a cognitive framework from which a contemplative practice finds its origin. CMIND provided Roth with the financial support needed to implement contemplative pedagogy in a way that was appropriate given the limitations of teaching within a Religious Studies context.

Sub-question 4

What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

Although Roth's Contemplative Studies Initiative has met with much success, he has found the discipline of Religious Studies to be a domain in which he has received much opposition. Roth shares that:

> Developing contemplative studies which involves first person practice in the classroom setting is particularly fraught, not just here, but particularly in Religious Studies departments, particularly the kind of religious studies

> department I was in for the large part of my career. . . . Really, if you focused in on what their main objections were, they come down to they do not think it possible to do a contemplative practice in a classroom setting in which you learn the practice, its cognitive framework, and in which you are not required to believe in the veridicality of the cognitive framework. . . . One student complained about doing a Japanese Zen chant in the classroom. The then acting chair and the department chair called me in and said you need to stop doing these Buddhist practices in the classroom immediately and you need to stop teaching the course altogether.

Roth explains that, since that time, the department in which he teaches has become far more receptive to his work, yet he also points out that none of his colleagues participate as faculty members in contemplative studies. He says, "[t]here's still a kind of taboo against doing this which still infects my colleagues." Even though Roth may not be targeted as he was earlier on, a more subtle form of delegitimization persists in spite of the status he is afforded as a leader in the field of contemplative studies.

Review of Responses to Guiding Questions for Participants at the Intersection of Activity Theory and Critical Discourse Analysis

The researcher found in the process of coding and the application of the concepts of critical discourse analysis inherent in the guiding questions for the study that Activity Theory (AT) had relevance for the first eight participants of study. Contradiction and the possibilities for expansive transformation found within complex interacting activity systems that is emphasized in AT can be found in discourse in which an individual expresses an ongoing, unresolved tension at the personal, interpersonal or

community/institutional level. The critical discourse analysis applied to the speech of the last seven participants did not reveal such ongoing, unresolved tensions. The researcher speculates that this may be due to the relative level of legitimation, integration, and support experienced by these participants within the contexts of the various activity settings in which they operate. Therefore, the discussion that follows is a review of the discourse of the first eight participants organized according to the central question and four sub-questions that guided the study.

With regard to the central question guiding the study, we can see that the vast majority of participants express two shared responses about the process by which the contemplative movement is unfolding. The first is that the participants' experienced what might be termed an existential crisis that centered around an untenable disconnect between their professional lives as scholars and their personal lives. The discourse suggests that, up until that crisis point, the scholars either lacked a commitment to a contemplative practice or had a commitment to a contemplative practice, but that dimension of themselves was not integrated into their professional life.

The second response that many of the participants have in common is the reliance on a non-profit organization for contemplative community. The Center for Contemplative Mind in Society, the Fetzer Institute and Mind and Life are all named as places outside the walls of the academy where the participants feel that their pedagogical and scholarly interests are validated. Variations on these responses include the overlap Pulido sees between contemplative epistemology and the field of Ethnic Studies which is "trying to un-tap new stories and new paradigms, new ways of knowing, understanding." In addition, Komjathy attributes the contemporary western social expressions of

contemplative practices to "colonialist missionary and orientalist legacies." He also notes the pervasive influence of those from the Baby Boomer generation.

In response to the first sub-question, nearly all of the participants express that engagement in contemplative epistemology is a practice largely unfamiliar to their colleagues. Therefore, whether they are integrating contemplative pedagogy into their courses, conducting scholarship on the contextual aspects contemplative practice as it is lived in a religious community or adapting contemplative practices for secular contexts their work is perceived as unconventional.

Nevertheless, the participants articulate the many unique ways that knowledge is being created, produced, and sold for consumption. As a scholar Pulido produces knowledge that honors family and community. Meanwhile, Grant acknowledges that at his historically black institution, contemplative epistemology comes out of the School of Divinity and is centered there. Rendon seeks to identify which student assets contemplative studies can "leverage" within the arena of broader educational discourse on deep learning. Berila sees that contemplative ways of knowing, like women's ways of knowing, are seen as outside the parameters of conventional epistemologies. Within the field of contemplative studies, Michelle is interested in giving voice to those who have been traditionally marginalized. Subbaraman submits that LGBTQ work is not seen as social justice work within Catholic social teachings. Wapner addresses the knowledge economy by highlighting the commodification of higher education. Komjathy expresses concern that "one particular agenda or one particular approach or one particular perspective [will become] normative."

Responses to the second sub-question point to the tendency within academia to privilege rational, empirical, hypothetico-deductive reasoning over any other modalities of knowing. It is not merely the superiority of former that is conveyed, but that subjective, embodied, and affective ways of knowing, to name a few, are conceived of as opposed to them. The possibility that contemplative epistemologies could compliment and enhance objective, third person methods of arriving at truth is widely dismissed by those outside of the movement. Nonetheless, Pulido's use of language emphasizes the newness of contemplative epistemology and finds it compatible with autoethnography as both legitimate self-reflection. Grant's linguistic focus, however, is on justice. Rendon zeros in on the concept of betterment while Berila's discourse is concerned with the body. Michelle's language expresses the existence of an ongoing series of unjust and unethical legacies and Subbaraman contends that LGBTQ students have a "right" to who they are as spiritual beings. Wapner attends to the problem of teaching mechanics that reifies, pedagogically, the mind-body split. Komjathy's speech points up the academy's privileging of the rational over the affective dimension of knowing and its positioning of them in opposition to one another. Finally, Makransky points up the multiplicity of ways of knowing available to us.

The third and fourth sub-questions were often presented together as the researcher found that participant's discourse often fit, as responses, into both questions simultaneously. While many expressed forms of legitimization, integration, and support, most of the first eight participants expressed some experience with delegitimization, isolation or lack of support at their institution. Some participants such as Komjathy experienced that the institution was, generally, cautious of his work in contemplative

studies or, as Pulido experienced, actually "threatened" by it. Grant, on the other hand, has contended with—the arguably more benign, but also problematic—being made fun of by his colleagues. Recently, Berila has enjoyed receptivity to talks on contemplative pedagogy she has given on campus although she had a struggle initially in legitimizing contemplative pedagogy. While Michelle has a strong presence in a number of contemplative organizations and centers, she recognizes that the field of contemplative studies exhibits some exclusivist tendencies. Subbaraman says that, "the divide between academic life and student life is very deep." Lastly, Wapner has received internal funding from his institution for his work on contemplative pedagogy in spite of the fact that a number of his colleagues do not support his work.

Summary

This chapter presented the results of the study performed on the contemplative movement in higher education. The findings section started by describing and analyzing the discourse transcribed from each participant's interview. At the beginning of each description, the researcher provided a succinct profile of the participant that included their job title followed by any professional achievements that offered a more full portrait of the individual. Involvement with contemplative practice or the emerging field of contemplative studies outside their university setting was also given. Next, description of the connections the participant made between epistemology, wisdom, and social transformation were documented. After this, the researcher furnished further description of the participant's responses that were relevant to the central question and four sub-questions guiding the study. Correlations were made between the wording of the questions and the participant's discourse provided in response to the questions. Then,

analysis based on the entirety of the responses provided the individual participant was given. At this phase, the discourse was analyzed as a means to apply Activity Theory (AT), the theoretical framework for the study.

Subsequent to the initial phase of analysis enacted for each participant, the researcher proceeded by discussing the participants' discourse as it pertained to the central question and the four sub-questions guiding the study. A collection of experiences were orchestrated to demonstrate the commonalities and discrepancies amongst those central to or at the margins of the contemplative movement in higher education. The culminating analysis was performed utilizing key concepts from Critical Discourse Analysis (CDA).

CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Summary of the Study

Chiefly, this study sought to analyze discourse strategically utilized by academics as a means of advancing the contemplative movement in within higher education. In relation to the emerging, interdisciplinary field of contemplative studies, it aimed to target language associated with institutional legitimization/delegitimization, integration/isolation, and support/scarcity of resources. First, the researcher wanted to uncover what patterns the academics communicated in their discourse about the activities that forward their work surrounding what is conceptualized as an epistemological shift in the academy. Second, the researcher wanted to know the cogency of the connections the academics make between activities geared toward the epistemological shift within the academy, the cultivation of wisdom, and activities intended to catalyze social transformation. In addition, the purpose of this qualitative study was to assess which methods contemplative scholars, scientists, and administrators engage through curricular innovation, study designs, the securing of project funding, and networks of support in order to serve as agents of institutional change and social transformation.

As a means of addressing the purpose of this study, the researcher composed a central question and four sub-questions that guided her inquiry:

Central Question

1. What is the process by which the contemplative movement in higher education is unfolding?

Sub-questions

1. What discourses can one identify with regard to knowledge construction, knowledge production, and the knowledge economy as they are espoused inside and outside of the disciplines?
2. What word meaning and movement of meaning can one identify within the academics' talk about epistemological shift and social change?
3. What evidence exists of social hierarchies and power relations within the academics' talk about personal, interpersonal, and institutional/community forms of support for activities geared toward epistemological shift and social change?
4. What words convey personal, interpersonal, and institutional/community legitimization/delegitimization, integration/isolation, and support/scarcity of resources?

The design of the study conformed to the four-phase research process constructed by Creswell (2013). Accordingly, the researcher first positioned herself as an academic informed by post-colonial theories who teaches for individual and social transformation. Next, she relied upon grounded theory as her research strategy, specifically the constructivist approach taken by Charmaz (2006). While Activity Theory (AT) was used as a theoretical framework, the researcher expanded on it in such a way that it attended to the dynamics that exist within the academy instead of the industrial and organizational settings in which it is usually employed. Lastly, the researcher combined the theoretical lens of AT with interviews and textual analysis within the guidelines of critical discourse analysis. In the study, the strategies of academics within the emerging, interdisciplinary field of contemplative studies were surveyed through the application of Fairclough's (1993) CDA method as way to analyze speech.

Conclusions

Epistemology, Wisdom, and Social Transformation

The researcher noted in the process of conducting the literature review that epistemology, wisdom, and social transformation were thematic strains running through the texts. Numerous publications posit that there is an epistemological shift occurring in the academy that is problematizing the privileging of objective, third person forms of knowledge while it is advocating for the legitimation of contemplative ways of knowing. At the same time, other writing contends that the major world religions maintain distinct conceptions of wisdom that can be cultivated through contemplative practice within those traditions. Still, other texts suggest that the disciplining of the mind, body, and spirit through contemplative practice can train one for engagement in socially transformative action. The interview questions developed to explore the extent to which academics conceived of a clear connection between these concepts and the sophistication of their rhetoric were intermediate questions six and seven. These questions, in turn, were created expressly for the purpose of addressing sub-questions two and three guiding the study.

With the exception of three participants, all others indicated that they conceived of a positive correlation between contemplative practice and the cultivation of wisdom, contemplative practice and social transformation, or a more complex connection between all three. While Roth did not address these questions due to time constraints, both Michelle and Germano exercised caution in drawing a conclusive link between these things. Michelle stresses that the relationship between contemplative practice and the cultivation of wisdom as well as the relationship between contemplative practice and social transformation are “not necessary nor sufficient, but tending to be correlated.”

Echoing Michelle, Germano contends that "There should be and there can be. It doesn't mean there has to be. There's no intrinsic connection between doing contemplation and issues of social justice or inclusivity or diversity or understanding across boundaries of cultural difference and socio-economic inequity and so forth." He goes on, however, to state that those things must be imperatives.

The two most well-conceived articulations of the relationship between contemplative epistemology, wisdom, and social transformation come from O'Brien and Makransky. As a Jesuit who is a retreat leader and has modified the Spiritual Exercises for a variety of people, O'Brien expresses what is, from the perspective of Ignatian spirituality, a connection between contemplation, wisdom as "reflective knowledge," and action. Makransky offers a clear understanding of the correspondence between Buddhist contemplative practice and the cultivation of wisdom within that tradition. However, he goes on to state that classical Buddhism is not enough in terms of making the connection between contemplative practice and social transformation. He contends that it is the Abrahamic religions with their prophetic traditions that point to unjust social structures that are condemned as immoral. The imperative to attend to systemic forms of immorality are subsequent to a prophetic articulation of the divine perspective.

Central Question

Amongst both academics who experience ongoing, unresolved tension within their institutional settings and the more privileged academics who have not expressed such contradiction in their discourse, non-profits are still central to the movement's unfolding. Both groups mentioned CMIND, ACMHE, and the Fetzer Institute as communities of scholars and educational practitioners. Important to note however, is that

individual philanthropist donors and philanthropic organizations bestowing large awards and grants such as the John Templeton Foundation along with the NIH are sources of funding for academics working within contemplative sciences. This is indicative of the class hierarchy that exists within academia in general and the contemplative movement in particular. Currently, there appears to be a concretizing of inequity on this front as opposed to the dissolving of it.

Sub-question 1

The construction and production of knowledge occurs around strategic discourse for a number of academics. Aligning contemplative pedagogy with the values and mission of an institution and pre-existing educational discourse are a couple of ways academics have sought to garner support for the integration of contemplative practices into the academy. However, both Germano and Roth highlight the problems inherent in refraining from concretizing definitions of concepts central to the emerging field.

Sub-question 2

Rich texts for the analysis of word meaning came overwhelmingly from those academics who experienced contradiction in their activity setting. A number of them used repetition in their speech to emphasize a particular word that had a significant connotation within discourse on the contemplative movement. Two striking examples are Michelle's repetition of "legacies" and Grant's repetition of "just." These stand out as examples that make social justice a key issue within the context of the contemplative movement. Although not one of the academics in an institutional situation of contradiction, Makransky also uses repetition in his speech. As a rhetorical means of legitimizing contemplative ways of knowing, he uses "modalities," "dimensions,"

"ways," and "kinds" as variations to express that there are a variety of epistemologies, not just one.

Sub-question 3

The first eight participants represented contrast sharply with the last seven in terms of the social status they have within their university settings. Contradictions for the former arise due to social hierarchies and power relations drawn around lines of religious tradition and identity, academic discipline, authority over a knowledge domain, and being in a student affairs as opposed to an academic affairs position.

Sub-question 4

With the exception of five participants, all others discussed some form of delegitimization, isolation, and scarcity of resources, even though they may also have experienced legitimization, integration, and support. These experiences range from being ostracized, having pedagogical and scholarly endeavors devalued, being threatened with the cancelation of courses, and being excluded from collegial discussions. The five exceptions include Makransky, O'Brien, Dunne, Germano, and Saron. On the other hand, with the exception of three people, all other participants communicated support in the form of financial backing, collegial collaboration, or institutional approval.

Implications

There are a number of implications of the findings presented in this study. First, present in the discourse is evidence that the sciences have authority over contemplative practices and by extension the domain of Religious Studies. Further, the sciences and Religious Studies, through the ability to enact knowledge construction regarding contemplative practice, have authority over contemplative pedagogy decontextualized

from religious source traditions. Religious Studies often aims to separate itself from secularized versions of contemplative practice just as contemplative sciences intend to distinguish themselves from the other non-scientific disciplines. All of these represent potentially problematic hierarchical dynamics that could result in practices of exclusion as is evidenced in some of the discourse analyzed in the findings section of this dissertation.

Another set of implication has to do with who is willing to voice problematic institutional dynamics. With the exception of Sarath and Roth, the other participants who expressed a relative position of safety within their institution chose not to disclose any tensions that may exist in their activity setting. While this may be a strategically sound decision on the part of these participants, it is important that those who continue to face ongoing, unresolved tensions within their university context have others who can model how they negotiated successfully circumstances that confound others and use their resources to include those who have not been as fortunate as they.

Furthermore, when it came to identifying concrete types of structural inequalities in need of social transformation, utterances were more scarce. While more participants' discourse mentioned race or ethnicity than that included in the study, there was little recorded talk that named gender. Michelle and Subbaraman were the only two participants to mention explicitly LGBTQ identities as categories of uncontested bias and violence. Both the idea and the practice of working for social transformation require an accurate naming of the forms of systemic oppression that manifest within society at large and within higher education institutions in particular.

Finally, if academics either perceive genuinely the connection between contemplative practice, the cultivation of wisdom, and social transformation or they are truly invested in making social transformation an imperative, then making contemplative studies inclusive definitionally is essential. While it is crucial to have properly trained expert practitioners guiding contemplation training for scientific study, this is an elite scientific engagement within contemplative practice. The people who have access to socially marginalized and historically underrepresented communities will find it necessary to adapt practices to make them relevant and meaningful to their context for the purpose of serving that community.

Recommendations

In light of the implications of the study the researcher recommends that contemplative scientists work in socially transformative ways beyond K-12 classrooms. While the University of Virginia's Contemplative Sciences Center is leading in innovative interdisciplinary pairings between humanities and social science scholars, it's projects do not have researchers from historically underrepresented or socially marginalized groups that have the capacity and knowledge to work with participants from those populations. Issues relevant to geography, local community, language, gender and culture could be examined in terms of how contemplative practices are adapted to locations such as public spaces, community based organizations, women's shelters, youth facilities, and prisons.

Recommendations for Future Research

- Studies that examine the allocation of monies to fund research on contemplative practices across the disciplines and professional schools with particular attention to

divisions between the hard sciences, social sciences, humanities, and professional schools. Recommendations for pairing hard science research with social science, professional school, and humanities disciplines should be considered.

- Studies that pair approaches from contextualized Theology or Religious Studies, Social Psychology, or educational theory to examine the adaptation of contemplative practices for the spaces of socially marginalized people
- Comparative analysis of contemplative pedagogy and other pedagogies such as feminist and spiritual
- Case study of a successful, high-profile contemplative sciences center such as the Center for Healthy Minds at the University of Wisconsin-Madison or a contemplative studies program such as the Contemplative Studies Initiative at Brown University

Recommendations for Future Practice

- At non-profit organizations and centers conducting research on contemplative practices-hiring of people from historically underrepresented groups within the United States
- At non-profit organizations and centers conducting research on contemplative practices-create opportunities for research assistantships, internships, and fellowships for undergraduate and graduate students that foster interdisciplinary inquiry into contemplative practice pairing people in sciences and humanities together
- At non-profit organizations and centers conducting research on contemplative practices-award grants for scholarship on contemplative practice that has socially transformative impact for people from historically underrepresented and socially marginalized groups within the United States

- At non-profit organizations and centers conducting research on contemplative practices-make commitments to diversity in hiring practices and grant awards part of the organizations strategic plan with outcomes timelines

Closing Remarks

This study analyzed the discourse of academics who are part of the contemplative movement in higher education. The sole exception to this is Fr. Kevin O'Brien, SJ who provides a crucial perspective from outside the movement on the engagement in contemplative practices in university settings, inter-religious dialogue, and the adaptation of contemplation, meditation, and prayer in the Ignatian tradition to a wide variety of people. It is the researcher's immersion in Ignatian spirituality that has contributed greatly to her spiritual formation and which has allowed her to perceive something resembling the spirit of contemplation in action within the creation of literature and discourse in the contemplative movement. Epistemology, wisdom, and social transformation are threads that the researcher pulled from the literature that gave her the idea that a coherent, collective understanding of how these come together might be articulated by those in the movement. As she found, virtually all the participants envisioned a connection that they could articulate or, at least, they saw the potential for contemplation to catalyze wisdom and social transformation. She speculated that a shared sense of community might be a source of resistance to and support in the face of institutional opposition. Although no understanding of the relationship between epistemology, wisdom, and social transformation has been formalized in any discernable way, the researcher still sees this relational pattern emerge in publications, in conference programs, and on contemplative sciences websites.

During the process of interviewing participants and listening to the recordings of their experiences, the researcher learned from a number of participants not only of the institutional opposition they faced on their campuses from administrative entities, but the direct antagonism they encountered from colleagues in their own or various other disciplines vying for positions of authority and expertise. It was the researcher's intention, then, to highlight, honor, and put first the voices from within this emerging field that represent those who have not enjoyed central positions within the contemplative movement, within academia, at their individual universities, and within the wider culture. Because the field of contemplative studies is in its nascent stage, discourse is in the process of being shaped and knowledge is being constructed, produced, disseminated, and commodified. The researcher hopes that her small, symbolic gesture will give someone else at the periphery the sense that they can have a presence in the creation of this field. That said, a number of exceptional forerunners in contemplative studies such as Harold Roth and Ed Sarath have had their share of institutional, interpersonal, and personal struggles. The burgeoning of this exciting domain would not exist if it were not for their vision and courage.

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APPENDIX A INTERVIEW QUESTIONS

Initial Open-ended Questions

1. Tell me about how you became interested in contemplative practice?
2. When did you first begin to a) integrate a contemplative pedagogical approach into your teaching or b) make contemplative practice/intervention the subject of study in your research?
3. Was there anybody who influenced you or anybody else who was engaged in this at the time you began?
4. Are you involved in supporting the flourishing of contemplative practices within the larger culture outside the university?

Intermediate Questions

1. Could you describe what it has been like to a) use contemplative pedagogy in the classroom or b) do research on contemplative practices/interventions?
2. How would you describe your colleagues' reception of the work you do on contemplative practices?
3. What can you tell me about the university's receptivity to the work you do on contemplative practices? Have you received institutional support in any ways?
4. How would you describe the emergence of contemplative epistemology in the academy?
5. What do you envision as the future of contemplative epistemology in the academy?
6. Do you see a connection between engagement in contemplative practices and the cultivation of wisdom?

7. Do you see a connection between engagement in contemplative practice and social transformation?

Ending Questions

1. What do you think are the most helpful ways for people to support the contemplative movement in higher education?
2. Would you share how any of your experiences have provided lessons about effective ways to encourage contemplative practice within the academy?
3. What advice would you give someone who wants to integrate contemplative pedagogy into their courses or wants to do research on contemplative practices/contemplative interventions?
4. Is there anything that you would like me know that I haven't asked about?
5. Is there anything you would like to ask me?

APPENDIX B INSTITUTIONAL REVIEW BOARD APPROVAL

Amendment Approved - Exempt Protocol - IRB ID: 549 Inbox x

Christy Lusareta noreply@axiommentor.com via amazonses.com 8/11/16
to nsmith7

UNIVERSITY OF SAN FRANCISCO *Amendment Approved*

To: Nicola Smith
From: Terence Patterson, IRB Chair
Subject: Protocol #549
Date: 08/11/2016

Dear Nicola Smith:

Your Amendment for research (IRB Protocol **#549**) with the project title **Epistemology and Wisdom: Strategies at the Forefront of the Contemplative Movement in Higher Education** has been approved by the IRB Chair.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at IRBPHS@usfca.edu. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,